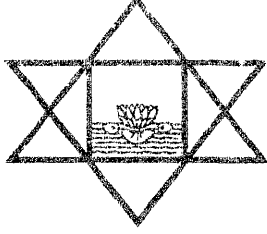


INDEX AND GLOSSARY

SRI AUROBINDO



INDEX

and

GLOSSARY

OF SANSKRIT AND OTHER INDIAN TERMS

**BIRTH CENTENARY
LIBRARY**

VOLUME 30

SRI AUROBINDO BIRTH CENTENARY LIBRARY-POPULAR EDITION

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SRI AUROBINDO

BIRTH

August 15, 1872



MAHĀSAMADHI

December 5, 1950



CENTENARY

August 15, 1972

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Note on the Centenary Library

The SRI AUROBINDO BIRTH CENTENARY LIBRARY comprises all writings of Sri Aurobindo which were available at the time of publication. All his major works without exception have been included, there may be some manuscript writings and letters which still await discovery

The scheme of arrangement of the Centenary Library is basically chronological, but other factors besides date of composition and publication have been given consideration. Volumes 1 and 2 contain Sri Aurobindo's early political writings and speeches, from the periods 1893-1908 and 1909-1910 respectively.¹ Volume 3 consists of Sri Aurobindo's early cultural writings, the bulk of which were written by him at Baroda (1893-1906), but some of which date from before and after these years. In Volume 4 have been collected all of Sri Aurobindo's original writings in Bengali, most of which were first published in 1909 and 1910.

Volumes 5 through 9 comprise Sri Aurobindo's literary writings. Volume 5 contains his complete poetical works, Volumes 6 and 7 his plays (one of which is a translation) and short stories; Volume 8 his translations (excluding the play mentioned above and translations from the Indian scriptures) and Volume 9 his later writings on poetry and literature, including his letters on poetry, literature and art generally. Sri Aurobindo's poetic *magnum opus*, the epic *Savitri*, has been placed at the end of the Centenary Library in Volumes 28 and 29. To the latter volume his letters on this poem have been appended.

In Volumes 10 through 13 are published Sri Aurobindo's translations of and commentaries on the great Indian scriptures: the Veda, the Upanishads and the Gita. Most of the writings in these volumes first appeared in the monthly review *Arya* (1914-1921). Volume 14 contains writings on Indian culture which are also from the *Arya*.

Volumes 15 and 18 through 21 comprise Sri Aurobindo's major prose writings. In Volume 15 are published his later social and political works. *The Human Cycle*, *The Ideal of Human Unity* and *War and Self-Determination*. *The Life Divine*, in which Sri Aurobindo's philosophical thought attains its highest expression, is published as Volumes 18 and 19 and his major work on Yoga, *The Synthesis of Yoga*, as Volumes 20 and 21 of the set. All of these important works first appeared in the *Arya* and were later revised by Sri Aurobindo to a greater or lesser degree prior to their publication in book-form. Shorter works published by Sri Aurobindo during his lifetime, in the *Arya* and

¹ Practically all of Sri Aurobindo's articles in the *Bande Mataram* and the *Karmayogin* were unsigned. The editorials and leading articles in the latter journal seem to have been written almost entirely by Sri Aurobindo, but this is not the case with the *Bande Mataram* articles. For a discussion of the principles guiding our selection from the *Bande Mataram* see the Bibliographical Note to Volume 1. As mentioned there, it is possible that a few of the articles selected may not be by Sri Aurobindo. This applies not only to articles included in the first volume, but also to some placed in the Supplement (Volume 27), including *Bankim Chandra* (pages 351-55).

elsewhere, have been placed in Volume 16. In Volume 17 the material is of two kinds: in Parts I to V various writings, mostly on Yoga, which were not published by Sri Aurobindo during his lifetime, are collected. Parts VI to XI of the volume might be called Sri Aurobindo's "later cultural writings". Here an assortment of writings on education and art, book reviews, notes, etc. have been brought together.

Next in order after *The Synthesis of Yoga* appear, in Volumes 22, 23 and 24, Sri Aurobindo's letters on Yoga, most of which were written between 1930 and 1938. Many of these letters were revised by Sri Aurobindo before being brought out in book-form, others have been selected and arranged by his disciples. Letters dealing with the Mother have been published in Volume 25 and letters and notes of an autobiographical nature in Volume 26. In the latter volume there is a section of letters dealing with both Sri Aurobindo and the Mother.¹

It was originally intended to publish *The Mother*, which is considered by many to be one of the most important of Sri Aurobindo's works, in a volume of its own. This proved impossible because of its brevity. Therefore this book and Sri Aurobindo's translations from the Mother's *Prières et Méditations* were put together with the letters on the Mother to make Volume 25. In Volume 27 supplementary material which accumulated while the publication of the Centenary Library was in progress is published for the first time.

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It is very important to note that Sri Aurobindo's consciousness underwent great development between 1892, when he was a student of twenty writing *The Harmony of Virtue*, and 1950, when as a master of Yoga he put the finishing touches to *Savitri*. It is necessary to take this development into consideration when evaluating Sri Aurobindo's writings of different periods. It is essential that readers using the Index in this volume make such a relative evaluation of the materials to which they refer.

In 1937 Sri Aurobindo, writing to one of his disciples in reference to the disciple's review of his book *The Ideal of the Karmayogin*, stated.

You even assert that I have "thoroughly" revised the book and these articles are an index of my latest views on the burning problems of the day and there has been no change in my views in 27 years (which would surely be proof of a rather unprogressive mind). How do you get all that? My spiritual consciousness and knowledge at that time was as nothing to what it is now — how would the change leave my view of politics and life unmodified altogether?²

In another letter written apropos of a certain point in a series of articles which

¹ The reader should note that there has been some duplication of letters. In particular, several letters placed in Volumes 22 to 24 because they deal with some general aspect of Yoga, also contain references to Sri Aurobindo or the Mother and so have been included in one of the two volumes devoted to them (Volumes 25 and 26). Letters so duplicated have been indexed as though they occurred once only.

² Volume 2, preliminary pages

first appeared in the *Arya*, Sri Aurobindo stated, “ I have not yet allowed the publication of *Rebirth and Karma* because this had to be corrected and the deeper truth put in its place.”¹ Further indication of this method of progress from truth to deeper truth may be found in the note prefixed to *The Yoga and Its Objects* (Volume 16, page 409) and the letter on the word “Overmind” published on page 369 of Volume 26. It is clear that Sri Aurobindo did not consider as absolutely final even those of his writings whose origin was “a source above the mind” and which were received and transmitted by a mind established in the perfect silence of Yoga — as were all of Sri Aurobindo’s writings from 1908 onwards. Indeed we may suppose, taking into consideration the constant revision of *Savitri* to which reference is made on pages 727 to 732 of Volume 29, that, perhaps until the inevitable word of the highest Supermind had been given expression, there would still be something higher and more integral which remained to be said.

There are certain landmarks in Sri Aurobindo’s inner life which are of some help in viewing his life-work in its proper perspective. Sri Aurobindo began his practice of Yoga in 1904. Everything which he wrote before that time may be said to be “mental”, that is, the creation of an intellect which had received the finest education the West had to offer and was in the process of mastering the wisdom of the East. In 1908 Sri Aurobindo had his first great Yogic experience (he had had several “preliminary experiences” previous to this), namely, the experience of Nirvana or, in Vedantic terms, of the silent spaceless and timeless Brahman. It is at this time that his mind entered the eternal silence out of which all his later writings and activities flowed. Referring to this experience Sri Aurobindo wrote once to a disciple:

As for calm and silence. I got these things in 1908.. . Out of an absolute silence of the mind I edited the *Bande Mataram* for 4 months and wrote 6 volumes of the *Arya*, not to speak of all the letters and messages etc., etc. I have written since ²

Other experiences, including that of the cosmic consciousness and the omnipresent Divine, followed this first experience in rapid succession.

In 1910 Sri Aurobindo withdrew from the political field in order to devote himself to his Yogic sadhana in Pondicherry. The Mother has spoken of this year as being one of transition, providing a useful line to mark off the “earlier” and “later” periods of his life and work. The growth of Sri Aurobindo’s consciousness between 1910 and 1950, when he withdrew from his body, was constant.

A second important factor to take into consideration while making an evaluation of Sri Aurobindo’s writings has been touched upon briefly above. Most of the writings included in the Centenary Library were first published during the lifetime of Sri Aurobindo, the bulk of these originally in journals and a large number later also in book-form. Most of the works published as books received Sri Aurobindo’s careful revision, but a significant number even of the more im-

¹ Volume 16, page 222

² Volume 26, page 163.

portant writings never received the final touches he would have wanted to give them. Further, it is clear from the note on *The Ideal of the Karmayogin* quoted above that the many additions and changes (chiefly verbal and stylistic) which Sri Aurobindo was in the habit of making to all his published works, seemingly whenever he had a copy of one of them in his hands, do not make even revised editions indices of his "latest views" Moreover, much of the material published in Volumes 3, 12, 17 and 27 has been reproduced, with little or no editing, from manuscripts which were never prepared by Sri Aurobindo for publication and many of which he, the perfectionist *par excellence*, would perhaps never have wanted to publish. We have included such writings in the Centenary Library because we feel that they have, besides great historical interest, a considerable intrinsic value. But for a proper relative evaluation of these and all of Sri Aurobindo's writings the facts of their composition and publication should be known. It would be worthwhile, then, for the interested reader to study the Bibliography on pages 19 to 44 of this volume and the Bibliographical Notes at the end of each of the volumes. These have been prepared from all currently available data; however, as our researches continue, new information is being uncovered which may make a revised bibliography necessary in the future.

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The Chronology (pages 6-15 of this volume) has been compiled using all primary source materials which have been gathered to date. Our biographical researches continue. No event for which there is inadequate documentary evidence has been included in the present Chronology. Note especially that only the very few spiritual experiences which Sri Aurobindo chose to speak or write about could be listed.

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Although every care has been taken during the printing of the Centenary Library to ensure perfect accuracy, a number of errors, typographical or other, have crept into the texts. These, with the exception of minor and obvious typographical errors, have been listed in the *Errata* placed at the end of this volume.

SRI AUROBINDO
L I F E A N D W O R K S

Sri Aurobindo

SRI AUROBINDO was born in Calcutta on August 15, 1872. In 1879, at the age of seven, he was taken with his two elder brothers to England for education and lived there for fourteen years. Brought up at first in an English family at Manchester, he joined St. Paul's School in London in 1884 and in 1890 went from it with a senior classical scholarship to King's College, Cambridge, where he studied for two years. In 1890 he passed also the open competition for the Indian Civil Service, but at the end of two years of probation failed to present himself at the riding examination and was disqualified for the Service. At this time the Gaekwar of Baroda was in London. Aurobindo saw him, obtained an appointment in the Baroda Service and left England for India, arriving there in February, 1893.

Sri Aurobindo passed thirteen years, from 1893 to 1906, in the Baroda Service, first in the Revenue Department and in secretariate work for the Maharaja, afterwards as Professor of English and, finally, Vice-Principal in the Baroda College. These were years of self-culture, of literary activity — for much of the poetry afterwards published from Pondicherry was written at this time — and of preparation for his future work. In England he had received, according to his father's express instructions, an entirely occidental education without any contact with the culture of India and the East.¹ At Baroda he made up the deficiency, learned Sanskrit and several modern Indian languages, assimilated the spirit of Indian civilisation and its forms past and present. A great part of the last years of this period was spent on leave in silent political activity, for he was debarred from public action by his position at Baroda. The outbreak of the agitation against the partition of Bengal in 1905 gave him the opportunity to give up the Baroda Service and join openly in the political movement. He left Baroda in 1906 and went to Calcutta as Principal of the newly-founded Bengal National College.

¹ It may be observed that Sri Aurobindo's education in England gave him a wide introduction to the culture of ancient, of mediaeval and of modern Europe. He was a brilliant scholar in Greek and Latin. He had learned French from his childhood in Manchester and studied for himself German and Italian sufficiently to study Goethe and Dante in the original tongues. (He passed the Tripos in Cambridge in the first class and obtained record marks in Greek and Latin in the examination for the Indian Civil Service.)

The political action of Sri Aurobindo covered eight years, from 1902 to 1910. During the first half of this period he worked behind the scenes, preparing with other co-workers the beginnings of the Swadeshi (Indian Sinn Fein) movement, till the agitation in Bengal furnished an opening for the public initiation of a more forward and direct political action than the moderate reformism which had till then been the creed of the Indian National Congress. In 1906 Sri Aurobindo came to Bengal with this purpose and joined the New Party, an advanced section small in numbers and not yet strong in influence, which had been recently formed in the Congress. The political theory of this party was a rather vague gospel of Non-cooperation; in action it had not yet gone farther than some ineffective clashes with the Moderate leaders at the annual Congress assembly behind the veil of secrecy of the "Subjects Committee". Sri Aurobindo persuaded its chiefs in Bengal to come forward publicly as an All-India party with a definite and challenging programme, putting forward Tilak, the popular Maratha leader at its head, and to attack the then dominant Moderate (Reformist or Liberal) oligarchy of veteran politicians and capture from them the Congress and the country. This was the origin of the historic struggle between the Moderates and the Nationalists (called by their opponents Extremists) which in two years changed altogether the face of Indian politics.

The new-born Nationalist party put forward Swaraj (independence) as its goal as against the far-off Moderate hope of colonial self-government to be realised at a distant date of a century or two by a slow progress of reform, it proposed as its means of execution a programme which resembled in spirit, though not in its details, the policy of Sinn Fein developed some years later and carried to a successful issue in Ireland. The principle of this new policy was self-help; it aimed on one side at an effective organisation of the forces of the nation and on the other professed a complete non-cooperation with the Government. Boycott of British and foreign goods and the fostering of Swadeshi industries to replace them, boycott of British law courts and the foundation of a system of Arbitration courts in their stead, boycott of Government universities and colleges and the creation of a network of National colleges and schools, the formation of societies of young men which would do the work of police and defence and, wherever necessary, a policy of passive resistance were among the immediate items of the programme. Sri Aurobindo hoped to capture the Congress and make it the directing centre of an organised national action, an informal State within the State, which would carry on the struggle for freedom till it was won. He persuaded the party to take up and finance as its recognised

organ the newly-founded daily paper, *Bande Matai am*, of which he was at the time acting editor. The *Bande Matai am*, whose policy from the beginning of 1907 till its abrupt winding up in 1908 when Aurobindo was in prison was wholly directed by him, circulated almost immediately all over India. During its brief but momentous existence it changed the political thought of India which has ever since preserved fundamentally, even amidst its later developments, the stamp then imparted to it. But the struggle initiated on these lines, though vehement and eventful and full of importance for the future, did not last long at the time; for the country was still unripe for so bold a programme.

Sri Aurobindo was prosecuted for sedition in 1907 and acquitted. Up till now an organiser and writer, he was obliged by this event and by the imprisonment or disappearance of other leaders to come forward as the acknowledged head of the party in Bengal and to appear on the platform for the first time as a speaker. He presided over the Nationalist Conference at Surat in 1907 where in the forceful clash of two equal parties the Congress was broken to pieces. In May, 1908, he was arrested in the Alipore Conspiracy Case as implicated in the doings of the revolutionary group led by his brother Barindra, but no evidence of any value could be established against him and in this case too he was acquitted. After a detention of one year as undertrial prisoner in the Alipore Jail, he came out in May, 1909, to find the party organisation broken, its leaders scattered by imprisonment, deportation or self-imposed exile and the party itself still existent but dumb and dispirited and incapable of any strenuous action. For almost a year he strove single-handed as the sole remaining leader of the Nationalists in India to revive the movement. He published at this time to aid his effort a weekly English paper, the *Karmayogin*, and a Bengali weekly, the *Dharma*. But at last he was compelled to recognise that the nation was not yet sufficiently trained to carry out his policy and programme. For a time he thought that the necessary training must first be given through a less advanced Home Rule movement or an agitation of passive resistance of the kind created by Mahatma Gandhi in South Africa. But he saw that the hour of these movements had not come and that he himself was not their destined leader. Moreover, since his twelve months' detention in the Alipore Jail, which had been spent entirely in practice of Yoga, his inner spiritual life was pressing upon him for an exclusive concentration. He resolved therefore to withdraw from the political field, at least for a time.¹

¹ For a more complete statement about Sri Aurobindo's political life see Volume 26, *On Himself*, pp 21-41.

In February, 1910, he withdrew to a secret retirement at Chandernagore and in the beginning of April sailed for Pondicherry in French India. A third prosecution was launched against him at this moment for a signed article in the *Karmayogin*; in his absence it was pressed against the printer of the paper who was convicted, but the conviction was quashed on appeal in the High Court of Calcutta. For the third time a prosecution against him had failed. Sri Aurobindo had left Bengal with some intention of returning to the political field under more favourable circumstances; but very soon the magnitude of the spiritual work he had taken up appeared to him and he saw that it would need the exclusive concentration of all his energies. Eventually he cut off connection with politics, refused repeatedly to accept the Presidentship of the National Congress and went into a complete retirement. During all his stay at Pondicherry from 1910 onward he remained more and more exclusively devoted to his spiritual work and his sadhana.

In 1914 after four years of silent Yoga he began the publication of a philosophical monthly, the *Arya*. Most of his more important works, *The Life Divine*, *The Synthesis of Yoga*, *Essays on the Gita*, *The Isha Upanishad*, appeared serially in the *Arya*. These works embodied much of the inner knowledge that had come to him in his practice of Yoga. Others were concerned with the spirit and significance of Indian civilisation and culture (*The Foundations of Indian Culture*), the true meaning of the Vedas (*The Secret of the Veda*), the progress of human society (*The Human Cycle*), the nature and evolution of poetry (*The Future Poetry*), the possibility of the unification of the human race (*The Ideal of Human Unity*). At this time also he began to publish his poems, both those written in England and at Baroda and those, fewer in number, added during his period of political activity and in the first years of his residence at Pondicherry. The *Arya* ceased publication in 1921 after six years and a half of uninterrupted appearance.

Sri Aurobindo lived at first in retirement at Pondicherry with four or five disciples. Afterwards more and yet more began to come to him to follow his spiritual path and the number became so large that a community of sadhaks had to be formed for the maintenance and collective guidance of those who had left everything behind for the sake of a higher life. This was the foundation of the Sri Aurobindo Ashram which has less been created than grown around him as its centre.

Sri Aurobindo began his practice of Yoga in 1904. At first gathering into it

the essential elements of spiritual experience that are gained by the paths of divine communion and spiritual realisation followed till now in India, he passed on in search of a more complete experience uniting and harmonising the two ends of existence, Spirit and Matter. Most ways of Yoga are paths to the Beyond leading to the Spirit and, in the end, away from life, Sri Aurobindo's rises to the Spirit to redescend with its gains bringing the light and power and bliss of the Spirit into life to transform it. Man's present existence in the material world is in this view or vision of things a life in the Ignorance with the Inconscient at its base, but even in its darkness and nescience there are involved the presence and possibilities of the Divine. The created world is not a mistake or a vanity and illusion to be cast aside by the soul returning to heaven or Nirvana, but the scene of a spiritual evolution by which out of this material inconscience is to be manifested progressively the Divine Consciousness in things. Mind is the highest term yet reached in the evolution, but it is not the highest of which it is capable. There is above it a Supermind or eternal Truth-Consciousness which is in its nature the self-aware and self-determining light and power of a Divine Knowledge. Mind is an ignorance seeking after Truth, but this is a self-existent Knowledge harmoniously manifesting the play of its forms and forces. It is only by the descent of this supermind that the perfection dreamed of by all that is highest in humanity can come. It is possible by opening to a greater divine consciousness to rise to this power of light and bliss, discover one's true self, remain in constant union with the Divine and bring down the supramental Force for the transformation of mind and life and body. To realise this possibility has been the dynamic aim of Sri Aurobindo's Yoga.

*

Sri Aurobindo left his body on December 5, 1950. The Mother carried on his work until November 17, 1973. Their work continues.

Chronology

OF SRI AUROBINDO'S LIFE

- 1872** **August 15** Birth in Calcutta
- 1872-1879** At first in Rangpur, East Bengal, later sent to the Loretto Convent School, Darjeeling
- 1878** **February 21** Birth of the Mother in Paris
- 1879** Taken to England
- 1879-1884** In Manchester (84, Shakespeare Street) in the charge of the Drewett family. Tutored at home by the Drewetts.
- 1884** **September** Admitted to St Paul's School, London. Takes lodgings at 49, St. Stephen's Avenue, Shepherd's Bush, London
- 1886** **August** Vacation in Keswick.
- 1887** **August** Vacation in Hastings.
After returning from Hastings takes lodgings at 128, Cromwell Road, London.
- 1889** **December** Passes Matriculation from St Paul's.
- 1890** **July** Admitted as a probationer to the Indian Civil Service.
October 11 Admitted on a scholarship to King's College, Cambridge.
While at Cambridge, joins the Indian Majlis, a student group; makes speeches advocating Indian freedom.
- 1891** **August to April 1892** Works on "The Vigil of Thaliard", a long ballad left unfinished.
- 1892** **May** Passes the first part of the Classical Tripos, in the First Class.
August Passes the Indian Civil Service final examination.
October Leaves Cambridge. Takes lodgings at 6, Burlington Road, London.
In London, takes part in the formation of a secret society called the "Lotus and Dagger".
Has first "pre-yogic" experience, the mental experience of the Atman.
November Disqualified for the Indian Civil Service due to his failure to take the riding examination.

- 1892** **December** Obtains employment in the service of the Maharaja Gaekwar of Baroda
- 1893** **January 12** Leaves England by the S.S. *Carthage* Travels via Gibraltar, Port Said and Aden
February 6 Arrives in India, landing at the Apollo Bunder, Bombay.
 A "vast calm" descends upon him as he sets foot on Indian soil and remains for months afterwards
February 18 Officially joins the Baroda State Service, his pay is retroactive to February 8, probable date of his arrival in Baroda.
 His first work is in the Land Settlement Department
 During the first year of his stay in Baroda, has a vision of the Godhead surging up from within him when in danger of a carriage accident
March-April Works at translations from the Mahabharata
June 26 Contributes an article, "India and the British Parliament", to the *Indu Prakash*, Bombay
August 7 - March 5, 1894 Contributes a series of articles, *New Lamps for Old*, to the *Indu Prakash*
- 1894** **July 16 - August 27** Contributes a series of articles on Bankim Chandra Chatterji to the *Indu Prakash*
- 1895** Publication of *Songs to Myrtilla*, a collection of poems
- 1896** Probable year of publication of *Urvashi*, a narrative poem
- 1897** Begins part-time work in the Baroda College as a lecturer in French
- 1898** Appointed acting Professor of English in the College
- 1899** Serves as acting Professor of English and lecturer in French
June-July Writes *Love and Death*, a narrative poem
July 22 Lecture at the Baroda College Social Gathering
- 1900** Acting Professor of English in the College
- c 1900 First political move: sends Jatindranath Banerji to Bengal as his lieutenant for the work of revolutionary organisation and propaganda.
- 1901** Chairman of the college debating society
April 17 Transferred from the College to the Revenue Department, Baroda State
April 30 Marriage to Mrinalini Bose, eldest daughter of Bhupal Chandra Bose, in Calcutta Afterwards goes to Nainital with Mrinalini and his sister Sarojini.

- 1902** Works in the office of the Huzur Kamdar (aide to the Dewan, the chief administrative officer of the state)
April 28 On privilege leave until May 29.
 Sri Aurobindo uses his leaves and vacations, especially from 1902 onwards, for the organisation of revolutionary action in Bengal
December Meeting with Lokmanya Tilak at the Ahmedabad session of the Indian National Congress.
- 1902-1903** Contacts and joins a secret society in western India.
- 1903** **January** Recommences regular teaching at the Baroda College
February 22 On leave for one month
May-August Accompanies the Gaekwar on his tour of Kashmir as his Private Secretary.
 In Kashmir on Takht-e-Suleman has an experience of the vacant infinite
- 1904** Works as Huzur Kamdar, often doing secretarial work for the Gaekwar.
September 28 Directed to leave the Huzur Kamdar's office and join the College full time.
December At the Bombay session of the Indian National Congress.
- 1904** Begins the practice of Yoga
- 1905** **January** Assumes the post of Vice-principal, Baroda College
March 3 Becomes acting Principal of the College
October 16 The Partition of Bengal becomes an "accomplished fact".
 Sri Aurobindo writes the pamphlets "No Compromise" and "Bhawani Mandir" during the agitation that precedes the Partition.
December At the Benares session of the Indian National Congress
- 1906** **February 19** Takes privilege leave; goes to Bengal.
March 11 Present at the formation of the National Council of Education in Calcutta.
March 12 Declaration of the *Yugantar*, a Bengali weekly. Sri Aurobindo writes some articles in the early numbers of this revolutionary journal and always exercises general control over it.
April 14 At the Barisal Conference. Afterwards, makes a political tour of East Bengal with Bepin Chandra Pal.
June Returns to Baroda.
- 1906** **June 19** Takes one year's leave without pay from Baroda College. Returns to Bengal.
August 6 Declaration of the *Bande Mataram*.
 Sri Aurobindo joins the *Bande Mataram* as an assistant editor.

1906

August 14 Opening of the Bengal National College, Calcutta, with Sri Aurobindo as its principal

October 13 The *Bande Mataram* becomes a joint stock company at Sri Aurobindo's suggestion

October-December Ill in Calcutta.

Around this time Sri Aurobindo assumes control of the policy of the *Bande Mataram* as well as of the Nationalist Party in Bengal

December 11-14 In Deoghar for recuperation.

December At the Calcutta session of the Indian National Congress.

1907

January-April In Deoghar

January 28 - February 12 Works on *Prince of Edur*, a dramatic romance

April 12-23 *The Doctrine of Passive Resistance* serialised in the *Bande Mataram*

June 2 First issue of the weekly edition of the *Bande Mataram*.

June 8 A warning is issued to the editor of the *Bande Mataram* by the British Government

June 14 Leaves Calcutta for Khulna to found a national school

June 30 - October 13 Publication of *Perseus the Deliverer*, a drama, in the weekly *Bande Mataram*.

July 30 Search of the *Bande Mataram* office Complaint lodged against Sri Aurobindo.

August 2 Resigns the principalship of the Bengal National College.

August 16 Arrested on the charge of sedition for writings which had appeared in the *Bande Mataram*; released on bail.

August 23 Speech to the students of the Bengal National College. After his acquittal in September, he rejoins the College as a professor

September 23 Acquitted

After the *Bande Mataram* sedition case, Sri Aurobindo comes forward as the leader of the Nationalist Party in Bengal

October Takes a house in Chukoo Khansama's Lane, Calcutta

October 24 Goes to Deoghar.

December 7-9 At the Bengal Provincial Conference at Midnapore as the leader of the Nationalists

December 8 Presides over a separate meeting of the Nationalists at Midnapore

December 14 Meeting in College Square, Calcutta; delivers his first public speech

December 15 Speech at a public meeting in Beadon Square, Calcutta.

December 21 Leaves Calcutta for Surat, the venue of the 1907 session of the Indian National Congress

December 22 Addresses a meeting at Nagpur.

December 24-25 At Surat, presides over the conferences of Nationalist delegates.

December 26 First day of the Congress session at Surat

December 27 Second day of the session. Sri Aurobindo gives the

- 1907** order that leads to the breaking of the Congress.
December 28 Presides over a meeting of the Nationalists.
December 31 Leaves Surat for Baroda
- 1908** **January** In Baroda
 Meets Vishnu Bhaskar Lele, a Maharashtrian yogi. Following Lele's instructions, establishes complete silence of the mind, attaining to the experience of the Silent Brahman
 Gives three public speeches
January 12, 13 Speeches at Poona
January 15 "National Education" speech at Girgaum, Bombay.
January 19 "The Present Situation" speech before the Bombay National Union
January 24 Speech at Nasik
January 26 Speech at Dhulia
January 28, 29 Speeches at Amravati.
January 30, 31 Speeches at Nagpur
February 1 Speech at Nagpur
March 10 In Howrah at a public reception of Bipin Chandra Pal upon his release from jail
April 8 Speaks at a meeting at Chetala
April 10 "United Congress" speech at Panty's Math, Calcutta
April 12 Speech at Barupur
April 18 "Palli Samiti" speech at Kishoregunj
April 28 Changes his Calcutta lodgings from 23 Scotts Lane to 48 Grey Street (Navashakti Office).
May 2 Arrested as implicated in the terrorist activities of a group led by his brother Barindra. Taken to the lock-up at Lal Bazar, Calcutta.
 Proceedings are instituted by the British Government to deport Sri Aurobindo, but are later abandoned
May 5 Taken to Alipore Jail.
May 5, 1908 - May 6, 1909 Undertrial prisoner at Alipore. Spends his time reading the Gita and the Upanishads and in meditation and the practice of Yoga. Has the realisation of the Cosmic Consciousness and of the Divine (Sri Krishna) as all beings and in all that is.
May 19 Preliminary hearing in the Magistrate's Court begins.
August 19 Committed to the Court of Sessions.
October 19 Trial in the Sessions Court begins
- 1909** **March 4** Evidence concluded.
April 13 Arguments concluded.
April 14 Opinion of the Assessors
May 6 Acquitted and released.
 After his release and until February 1910, Sri Aurobindo stays at 6 College Square, Calcutta
May 14 Letter to the *Bengalee*, Calcutta.
May 30 Speech at Uttarpara.

1909

- June 13** Speech at Beadon Square, Calcutta
- June 19** First issue of the *Karmayogin*, a weekly review directed and mostly written by Sri Aurobindo
- June 19** Speech at Jhalakati, Barisal District
- June 23** Speech at Bakergunj, Barisal District
- June 26** Speech at Khulna
- June 27** "The Right of Association" speech at Howrah
- July 11** Speech at Kumartuli
- July 18** Speech at College Square, Calcutta
- July 31** "An Open Letter to My Countrymen" published in the *Karmayogin* following resumed efforts of the British Government to have him deported
- August 23** First issue of the *Dharma*, a Bengali weekly directed and mostly written by Sri Aurobindo.
- September** Leader of the Nationalists at the Bengal Provincial Conference at Hooghly.
- September** Attends a political conference at Sylhet
- October 9 - November 13** *The Brain of India* in the *Karmayogin*.
- October 10** Speech at College Square, Calcutta.
- October 13** "Swadeshi in Calcutta" speech
- October 18** *Durga Stotra* published in the *Dharma*
- November 20 - December 25** *The National Value of Art* in the *Karmayogin*
- December 25** "To My Countrymen" in the *Karmayogin*.

1910

- February** Leaves Calcutta for Chandernagore in French India
- February 12 - April 2** *A System of National Education* in the *Karmayogin*.
- February 19 - March 5** *Baji Prabhu* in the *Karmayogin*
- March 26 - April 2** "Chitrangada" in the *Karmayogin*.
- March 31** Leaves Chandernagore for Calcutta.
- April 1** Embarks for Pondicherry in French India by the S.S. *Dupleix*
- April 4** Arrival in Pondicherry, stays in the house of Shanker Chetty in Comty Chetty Street
Although Sri Aurobindo changes his residence several times he does not leave Pondicherry.
- April 4** A warrant issued charging Sri Aurobindo with sedition for the article "To My Countrymen" published in the *Karmayogin* on December 25, 1909.
- October** Moves to the house of Sunder Chetty on Rue de la Pavillon (Rue Suffren)
- November 7** "To My Countrymen" found not seditious by the Calcutta High Court; warrant withdrawn.
- November 7** Writes a letter to *The Hindu*, Madras (published in the November 13 issue), announcing his presence in Pondicherry and his retirement from active politics.

- 1911** **April** New lodgings taken on Rue St Louis ("Raghavan House")
July 20 A letter to *The Hindu*
August 15 First celebration of Sri Aurobindo's birthday in Pondicherry
- 1912** **July 3** Letter to Motilal Roy
Through his correspondence with Motilal and others Sri Aurobindo keeps in contact with the revolutionary movement in Bengal.
- 1913** **April** Change of residence to Rue de Mission Etrangère (Mission Street).
October Change of residence to Rue François Martin (the "Guest House").
- 1914** **March 29** First meeting of the Mother and Sri Aurobindo
June 1 Decision to publish the *Arya*
August 15 First issue of the *Arya* First instalments of *The Life Divine*, *The Synthesis of Yoga*, *The Secret of the Veda*, *The Isha Upanishad*
- 1915** *Ahana and Other Poems* published.
February 21 First celebration of the Mother's birthday at Pondicherry.
February 22 The Mother departs for France.
September 15 First instalment of *The Ideal of Human Unity* in the *Arya*.
October *Vasavadutta*, a dramatic romance, written.
- 1916** The Mother leaves France for Japan.
August 15 First instalments of *Essays on the Gita* and *The Psychology of Social Development* (later called *The Human Cycle*) in the *Arya*.
- 1917** **December 15** First instalment of *The Future Poetry* in the *Arya*.
- 1918** **January 15** Works at translations from Kalidasa's *Kumarasambhavam* (*The Birth of the War God*).
August 10 Letter on the Montagu-Chelmsford Reforms published in the *New India*
December First instalment of "Is India Civilised?" (first of the series of essays that make up *The Foundations of Indian Culture*) published in the *Arya*.
December 17 Death of Mrinalini Ghose in Calcutta.
- 1920** **January 20** Letter to Joseph Baptista
April 7 Letter to Barindra Kumar Ghose.
April 24 The Mother returns to Pondicherry from Japan.
August 15 First issue of the *Standard Bearer*, a monthly published from Chandernagore under the inspiration of Sri Aurobindo; his

- 1920** article "Ourselves" appears in this issue
August 30 Letter to B S Munje declining the presidentship of the Nagpur Congress.
November 24 The Mother moves to the house on Rue François Martin where Sri Aurobindo is living
- 1921** Publication in book form of *Isha Upanishad* and Kalidasa's "Seasons"
January *Love and Death* published.
January 15 Last issue of the *Arya*
- 1922** **January** The Mother takes charge of the management of Sri Aurobindo's household
Regular evening talks and group meditations held from this year.
September-October Sri Aurobindo and the Mother move to 9, Rue de la Marine (south-west section of the present Ashram block).
- 1923** **June 5** Meeting with C R Das
- 1924** **January** *The Century of Life* published
January Group meditation discontinued.
- 1925** Meeting with Lala Lajpat Rai and Purushottam Das Tandon.
- 1926** **November 24** The Day of Siddhi (Victory Day). the descent of Krishna, the Overmind Godhead, into the physical
The evening talks and all other direct contacts with Sri Aurobindo are discontinued. He retires completely into concentrated sadhana, but gives "Darshan" three times a year
- 1927** **February 8** Sri Aurobindo and the Mother move to the house on Rue François Martin (north-east section of the present Ashram block) where they remain for the rest of their lives.
- 1928** Publication of *The Mother*
February 16 Meeting with Rabindranath Tagore.
- 1929** **April** Publication of *Kalidasa*.
- 1930-1938** The limited correspondence with disciples begun after Sri Aurobindo's retirement in 1926 assumes very large proportions during this period. Much of it has been collected and published as *Letters on Yoga*, *Letters on the Mother*, *Letters on Poetry, Literature and Art*, etc.
Throughout these years Sri Aurobindo works on his poetry, especially the epic *Savitri*
- 1933** Publication of *The Riddle of this World* (extracts from letters).
- 1934** Publication of *Six Poems of Sri Aurobindo*.

- 1935** **February** Publication of *Lights on Yoga* (extracts from letters).
- 1936** **April** Publication of *Bases of Yoga* (extracts from letters)
- 1938** **November 24** Accident to Sri Aurobindo's right leg
 Regular correspondence with the sadhaks stopped Personal
 contact with a few sadhaks, his attendants, begins
- 1939** **April 24** Gives Darshan for the first time on this day, later it be-
 comes a regular Darshan day.
- 1939-1940** Revision and publication in book form of *The Life Divine*. More
 writing of poetry
- 1940** **September 19** Joint declaration by Sri Aurobindo and the Mother in
 support of the Allies in World War II From the time of the
 evacuation of Dunkirk Sri Aurobindo puts his spiritual force behind
 the Allied war effort.
- 1942** Publication of *Collected Poems and Plays*
 March 31 Sri Aurobindo's support of the Proposals of Sir Stafford
 Cripps, emissary of the British government, which offered to India
 self-government after the war and invited her assistance in the war
 effort.
- 1943** **December 2** The Ashram school started.
- 1944** **February 21** First issue of the *Advent*, "A Quarterly Dedicated to
 the Exposition of Sri Aurobindo's Vision of the Future".
- 1946** *Hymns to the Mystic Fire* published
- 1947** **August 15** Liberation of India on Sri Aurobindo's 75th birthday.
 A message from Sri Aurobindo is broadcast by the All India
 Radio
- 1948** Publication of *The Synthesis of Yoga*, Part I.
- 1949** *The Human Cycle* published.
 February 21 First issue of the *Bulletin of Physical Education* (now
 called the *Bulletin of the Sri Aurobindo International Centre of Educa-*
 tion) with Sri Aurobindo's "Message".
 Seven more articles written by Sri Aurobindo appear in subsequent
 issues.
 February 21 First issue of the cultural review *Mother India*.
- 1950** Publication in book form of Part One of *Savitri*.
 December 5 Mahasamadhi: Sri Aurobindo withdraws from his body.

- 1950** **December 9** Sri Aurobindo's body is placed in a vault in the courtyard of the Ashram
- 1951** Publication of Parts Two and Three of *Savitri*
April 24 A convention, presided over by the Mother for the inauguration of the Sri Aurobindo University Centre (presently called the Sri Aurobindo International Centre of Education)
- 1968** **February 28** Foundation of Auroville
- 1972** **August 15** World-wide celebration of the birth centenary of Sri Aurobindo Publication of his complete works in thirty volumes
- 1973** **November 17** The Mother's Mahasamadhi
November 20 The Mother's body is placed in a separate chamber immediately above that of Sri Aurobindo

Contents

OF THE CENTENARY LIBRARY

- Volume 1 **Bande Mataram, EARLY POLITICAL WRITINGS — I (1893-1908)** *New Lamps for Old, Bhawani Mandir, The Doctrine of Passive Resistance*, editorials and comments from the *Bande Mataram*, Speeches
- Volume 2 **Karmayogin, EARLY POLITICAL WRITINGS — II (1909-1910)** *Uttarpara Speech, The Ideal of the Karmayogin, An Open Letter to My Countrymen*, other essays, notes and comments from the *Karmayogin*, Speeches
- Volume 3 **The Harmony of Virtue, EARLY CULTURAL WRITINGS** *The Harmony of Virtue, Bankim Chandra Chatterjee, The Sources of Poetry and Other Essays, Valmiki and Vyasa, Kalidasa, The Brain of India*, Essays from the *Karmayogin*, Art and Literature, Passing Thoughts, *Conversations of the Dead* °
- Volume 4 **Writings in Bengali, Hymn to Durga** Poems, Stories, The Veda, The Upanishads, The Puranas, The Gita, Dharma, Nationalism, Editorials from *Dharma*, Stories of Jail Life, Letters
- Volume 5 **Collected Poems, THE COMPLETE POETICAL WORKS** Short Poems, Sonnets, Longer Poems, *On Quantitative Metre, Iliad*, Poems in New Metres, Metrical Experiments
- Volume 6 **Collected Plays AND SHORT STORIES, Part One** *Perseus the Deliverer, Vasavadutta, Rodogune, Eric*
- Volume 7 **Collected Plays AND SHORT STORIES, Part Two** *The Viziers of Bassora, Prince of Edur, The Maid in the Mill, The House of Brut, The Prince of Mathura, The Birth of Sin, Vikramorvasie (The Hero and the Nymph)* Short Stories *Idylls of the Occult, The Phantom Hour, The Door at Abelard, The Devil's Mastiff, The Golden Bird*. Juvenilia
- Volume 8 **Translations, FROM SANSKRIT AND OTHER LANGUAGES** From Sanskrit passages from the *Ramayana*, the *Mahabharata*, the *Bhagavad Gita*, Kalidasa, *The Century of Life* (The *Nitishataka* of Bhartrihari); etc. From Bengali: *Songs of Bidyapati, Bande Mataram (Hymn to the Mother)*; thirteen chapters from *Anandamath* (Bankim Chandra Chatterji's novel), etc. From Tamil opening of the *The Kural*, etc. From Greek and Latin: opening of the *Odyssey*, etc
- Volume 9 **The Future Poetry AND LETTERS ON POETRY, LITERATURE AND ART.**
- Volume 10 **The Secret of the Veda: The Secret of the Veda, Selected Hymns; Hymns of the Atris, Other Hymns, Interpretation of the Veda, The Origins of Aryan Speech.**
- Volume 11 **Hymns to the Mystic Fire.** Foreword, *The Doctrine of the Mystics*, Translations (Hymns to Agni from the Rig-veda translated in their esoteric sense), Supplement.

- Volume 12 **The Upanishads**, TEXTS, TRANSLATIONS AND COMMENTARIES *Philosophy of the Upanishads, On Translating the Upanishads, The Upanishads, Early translations of some Vedantic texts, Supplement*
- Volume 13 **Essays on the Gita** First Series Second Series, Part One The Synthesis of Works, Love and Knowledge, Part Two The Supreme Secret
- Volume 14 **The Foundations of Indian Culture** AND THE RENAISSANCE IN INDIA *Is India Civilised?, A Rationalistic Critic on Indian Culture, A Defence of Indian Culture (Religion and Spirituality, Indian Art, Indian Literature, Indian Polity), Indian Culture and External Influence, The Renaissance in India*
- Volume 15 **Social and Political Thought** *The Human Cycle, The Ideal of Human Unity, War and Self-Determination*
- Volume 16 **The Supramental Manifestation** AND OTHER WRITINGS *The Supramental Manifestation upon Earth, The Problem of Rebirth, Evolution, The Superman, Ideals and Progress, Herachitus, Thoughts and Glimpes, Question of the Month from the Arya, The Yoga and Its Objects*
- Volume 17 **The Hour of God** AND OTHER WRITINGS *The Hour of God, Evolution — Psychology — The Supermind; On Yoga, Thoughts and Aphorisms, Essays Divine and Human, Education and Art, Premises of Astrology, Reviews, Dayananda — Bankim — Tilak — Andal — Nammalwar, Historical Impressions, Notes from the Arya*
- Volume 18 **The Life Divine**, BOOK ONE AND BOOK TWO, PART ONE Book One. Omnipresent Reality and the Universe, Book Two The Knowledge and the Ignorance — The Spiritual Evolution, Part I. The Infinite Consciousness and the Ignorance
- Volume 19 **The Life Divine**, BOOK TWO, PART TWO The Knowledge and the Spiritual Evolution
- Volume 20 **The Synthesis of Yoga**, PARTS ONE AND TWO: Introduction The Conditions of the Synthesis, Part I The Yoga of Divine Works, Part II The Yoga of Integral Knowledge
- Volume 21 **The Synthesis of Yoga**, PARTS THREE AND FOUR Part III. The Yoga of Divine Love, Part IV The Yoga of Self-Perfection
- Volume 22 **Letters on Yoga**, PART ONE: The Supramental Evolution; Integral Yoga and Other Paths, Religion, Morality, Idealism and Yoga, Reason, Science and Yoga, Planes and Parts of the Being; The Divine and the Hostile Powers, The Purpose of Avatarhood, Rebirth, Fate and Free-Will, Karma and Heredity, etc
- Volume 23 **Letters on Yoga**, PARTS TWO AND THREE Part Two The Object of Integral Yoga, Synthetic Method and the Integral Yoga, Basic Requisites of the Path, The Foundation of Sadhana, Sadhana Through Work; Sadhana Through Meditation, Sadhana Through Love and Devotion;

- Human Relationships in Yoga; Sadhana in the Ashram and Outside; Part Three: Experiences and Realisations; Visions and Symbols; Experiences of the Inner and the Cosmic Consciousness
- Volume 24 **Letters on Yoga, PART FOUR:** The Triple Transformation — Psychic, Spiritual, Supramental, Transformation of the Mind, Transformation of the Vital, Transformation of the Physical, Transformation of the Subconscient and the Inconscient, Difficulties of the Path, Opposition of the Hostile Forces.
- Volume 25 **The Mother:** WITH LETTERS ON THE MOTHER AND PRAYERS AND MEDITATIONS (translations from *Prières et Méditations de la Mère*).
- Volume 26 **On Himself, COMPILED FROM NOTES AND LETTERS** Part One: Sri Aurobindo on Himself Life Before Pondicherry, Beginnings of Yoga, His Path and Other Paths, Sadhana for the Earth-Consciousness, The Master and the Guide, The Poet and the Critic; Reminiscences and Observations, Messages, Some Early Letters, Part Two Sri Aurobindo on Himself and on the Mother: Leaders of Evolution, Identity of Their Consciousness, Difficulties of the Path-Finders, Helpers on the Way.
- Volume 27 **Supplement:** Supplementary material arranged by volume
- Volume 28 **Savitri — A LEGEND AND A SYMBOL, PART ONE:** The Book of Beginnings; The Book of the Traveller of the Worlds; The Book of the Divine Mother
- Volume 29 **Savitri — A LEGEND AND A SYMBOL, PARTS TWO AND THREE** Part Two: The Book of Birth and Quest; The Book of Love, The Book of Fate; The Book of Yoga; The Book of Death; Part Three. The Book of Eternal Night, The Book of the Double Twilight; The Book of Everlasting Day, Epilogue. The Return to Earth; Sri Aurobindo's Letters on *Savitri*.
- Volume 30 **Index and Glossary:** Sri Aurobindo, a Life Sketch; Chronology; Contents of the Centenary Library, Bibliography; List of Essays, Speeches and Shorter Works, Title Index of Poems, Index; Glossary of Sanskrit Terms, etc.

Bibliography

This bibliography lists all of Sri Aurobindo's writings in English which have appeared in book form. It includes not only works that came out prior to the passing of Sri Aurobindo in December 1950 but also those reproduced from manuscripts or journals after that date. Books compiled from already published works have been omitted.

Although most of these titles have run into numerous editions, this bibliography gives information about the first edition only, subsequent editions are mentioned only if they included new material or if they were revised by the author.

Where necessary, cross-references are given, for example, in title-entry number 1 **After the War**, the cross-reference (*See* 28, 100) refers to title-entry numbers 28 and 100 in this bibliography.

At the end of each entry is given the number of the Sri Aurobindo Birth Centenary Library (SABCL) volume in which the work can now be found.

A list of the journals with which Sri Aurobindo was associated is added at the end of the bibliography.

1 AFTER THE WAR

Sri Aurobindo Ashram, Pondicherry, 1949

First published as an article in the *Arya*, August 1920

Issued as a pamphlet in 1949. Included in *War and Self-Determination* since 1957 (*See* 28, 100).

SABCL: **Social and Political Thought**, Vol 15

2. THE AGE OF KALIDASA

Tagore & Co., Madras, 1921

Written during the Baroda period (1893-1906). First appeared in the *Calcutta Review*. Published in book form with *Kalidasa's "Seasons"* since 1929 under the title *Kalidasa* (*See* 35).

SABCL: **The Harmony of Virtue**, Vol 3

3. AHANA AND OTHER POEMS

Printed at The Modern Press, Pondicherry, 1915

Includes 25 poems: Ahana, Invitation, Who, Miracles, Reminiscence, A Vision of Science, Immortal Love, A Tree, To the Sea, Revelation, Karma, Appeal, A Child's Imagination, The Sea at Night, The Vedantin's Prayer, Rebirth, The Triumph-Song of Trishuncou, Life and Death, Evening, Parabrahman, God, The Fear of Death, Seasons, The Rishi, In the Moonlight.

“Ahana”, a poem of 172 lines, is a revised and enlarged version of the last 160 lines of “The Descent of Ahana”, an earlier draft found among Sri Aurobindo’s manuscripts. This version of 172 lines, further revised and enlarged to 520 lines, was published in *Collected Poems and Plays*, 1942 (See 13). SABCL Volume 5 includes two versions: the first draft “The Descent of Ahana” (p. 537) and the revised and enlarged “Ahana” of 520 lines (p. 523).

“Invitation” was composed in the Alipore Jail in 1908 or 1909 and first published in the weekly *Karmayogin*, November 6, 1909.

“Who” was first published in *Karmayogin*, November 13, 1909.

In SABCL “Karma” and “Appeal” appear in Volume 8.

SABCL *Collected Poems*, Vol. 5
Translations, Vol. 8

4. ANANDAMATH

Basumatī Sahitya Mandir, Calcutta (no date)

A translation of Bankim Chandra Chatterji’s Bengali novel. The prologue and the first thirteen chapters of Part I were translated by Sri Aurobindo, the rest by his brother Barindra. The parts translated by Sri Aurobindo first appeared in the *Karmayogin*, intermittently between August 7, 1909 and February 12, 1910.

In SABCL only the prologue and the chapters translated by Sri Aurobindo are given in Volume 8.

SABCL *Translations*, Vol. 8

5. BAJI PRABHU

Arya Office, Pondicherry, 1922

First appeared in the *Karmayogin* between February 19 and March 5, 1910 (See 13).

SABCL: *Collected Poems*, Vol. 5

6. BANKIM CHANDRA CHATTERJI

Sri Aurobindo Ashram, Pondicherry, 1954

First appeared in the *Indu Prakash*, Bombay between July 16 and August 27, 1894, in seven instalments.

SABCL *The Harmony of Virtue*, Vol. 3

7. BANKIM - TILAK - DAYANANDA

Arya Publishing House, Calcutta, 1940

Contents:

1. “Bande Mataram”, a translation of the national song (in verse and

- prose), first appeared as part of the translation of Chapter IX of *Anandamath* in the *Karmayogin*, November 20, 1909.
2. "Rishi Bankim Chandra", an essay, first appeared in the *Bande Mataram*, April 16, 1907 and was later reprinted in *Rishi Bankim Chandra* (See 74)
 3. "Bal Gangadhar Tilak", an essay, first appeared as an introduction to *Bal Gangadhar Tilak His Writings and Speeches* (Ganesh & Co, Madras, 1918)
 4. "Dayananda The Man and His Work" and "Dayananda and the Veda", essays, first appeared in *The Vedic Magazine*, Lahore, in 1915 and 1916 respectively (See 16)
 5. "The Men that Pass", an essay on R C Dutt from the *Karmayogin*, December 4, 1909.

In SABCL "Bande Mataram" appears in Volume 8 and the rest in Volume 17

SABCL: Translations, Vol 8
The Hour of God, Vol. 17

8. BASES OF YOGA

Arya Publishing House, Calcutta, 1936

Extracts from letters to disciples arranged under various headings.

In SABCL mostly incorporated into Volumes 22, 23 and 24.

SABCL: Letters on Yoga, Vols 22, 23, 24

9 THE BIRTH OF THE WAR GOD

Sri Aurobindo Ashram, Pondicherry, 1952

Booklet Reprinted from the *Sri Aurobindo Circle*, 1952.

Three translations of the first canto of Kalidasa's epic *Kumarasambhavam*.

The manuscript bears the date January 15, 1918.

SABCL includes an incomplete translation of Canto Two

SABCL: Translations, Vol. 8

10 THE BRAIN OF INDIA

Prabartak Publishing House, Calcutta, 1921

First published in four instalments in the *Karmayogin*, October 9 to November 13, 1909.

SABCL. The Harmony of Virtue, Vol. 3

11. THE CENTURY OF LIFE

The Shama'a Publishing House, Madras, 1924

The *Nitishataka* of Bhartrihari freely rendered into English verse
 The translation was completed by Sri Aurobindo during the early years of his
 stay in Pondicherry, although most of it was done earlier, a few pieces having
 been published in a magazine of the Baroda College in the 1890's.
 Some of the epigrams appeared in the *Karmayogin*, March 19, 1910 and in
 the *Arya*, December 1917 and November 1918

SABCL Translations, Vol. 8

12 CHITRANGADA

Sri Aurobindo Ashram, Pondicherry, 1949

Booklet Reprinted from *Sri Aurobindo Circle*, 1949.

Fragment of a poem which had been completed by Sri Aurobindo, but of
 which the original manuscript was lost. Only the opening passages, which
 had been published in the *Karmayogin*, March 26 and April 2, 1910, were
 preserved. These passages were reprinted in the *Sri Aurobindo Circle*, 1949,
 with minor revisions by the author

SABCL Collected Poems, Vol 5

13. COLLECTED POEMS AND PLAYS

Sri Aurobindo Ashram, Pondicherry, 1942

Published in two volumes and arranged according to the date of
 composition.

Volume I, Contents

1890-1902. *Songs to Myrtilla* (See 81), *Urvastie* (See 93), *Love and
 Death* (See 51)

1895-1908. Poems. *Ahana and Other Poems*, excluding "Ahana"
 (See 3), *Perseus the Deliverer* (See 65).

Volume II, Contents:

1895-1908. Translation. *Vikramorvasie* (See 97).

1902-1915. *Baji Prabhou* (See 5); Nine Poems: "The Mother of
 Dreams", composed in Alipore Jail in 1908 or 1909 and first
 published in the *Modern Review*, July 1909, "An Image", "The
 Birth of Sin", "Epiphany", first published in the *Karmayogin*,
 November 20, December 11 and 18, 1909 respectively; "To R", first
 published in the *Modern Review*, April 1910; "The Rakshasas",
 "Kama", "The Mahatmas", first published in the *Standard Bearer*,
 November 14 and 28 and December 12, 1920; "Ahana" (revised
 and enlarged version of 520 lines; See 3).

Translations: *The Century of Life* (See 11), "Hymn to the Mother"
 ("Bande Mataram"; See 7); "Vidula", originally appeared under
 the title "The Mother to Her Son" in the weekly *Bande Mataram*,
 June 9, 1907, *Songs of the Sea* (See 79).

1930. *Six Poems* (See 78); "Transformation" and other poems, first
 published in 1941 under the title *Poems* (See 67).

Translations. "Mother India", "Mahalakshmi"
 Appendix I. Essay. "On Quantitative Metre", Poems "Ocean Oneness", "Trance of Waiting", "Flame-Wind", "The River", "Journey's End", "The Dream Boat", "Soul in the Ignorance", "The Witness and the Wheel", "Descent", "The Lost Boat", "Renewal", "Soul's Scene", "Ascent (1) The Silence", (2) "Beyond the Silence", "The Tiger and the Deer", "Ilion" (the opening passages of the epic, See 33)
 Appendix II Bibliography.

SABCL Collected Poems, Vol. 5
 Collected Plays, Vols 6, 7
 Translations, Vol. 8

14 CONVERSATIONS OF THE DEAD

Sri Aurobindo Ashram, Pondicherry, 1951

Originally written in 1909 or 1910 for the *Karmayogin*, only two of the pieces were published in the journal. "Dinshah — Perizade" and "Turiu — Uriu", February 12 and 19, 1910 respectively. The others were first published by the *Standard Bearer* "Mazzini — Cavour — Garibaldi", November 7, 1920, "Shivaji — Jai Singh", December 26, 1920, "Littleton — Percival", May 29 and June 5, 1923.

SABCL. *The Harmony of Virtue*, Vol. 3

15 CORRESPONDENCE WITH SRI AUROBINDO

Sri Aurobindo Ashram, Pondicherry, Series I in 1954, Series II in 1959
 Combined edition in 1969

Sri Aurobindo's replies to a disciple's questions on matters relating to Yoga, poetry, medicine etc. The disciple's questions are given.

In SABCL some of Sri Aurobindo's replies appear in Volumes 9, 22, 23, 24 and 26

SABCL. *The Future Poetry*, Vol. 9
Letters on Yoga, Vols. 22, 23, 24
On Himself, Vol 26

16. DAYANANDA: THE MAN AND HIS WORK

Gurukula Vishvavidyalaya, Kangri, 1920

A reprint of two articles which first appeared in *The Vedic Magazine*, Lahore, in 1915 and 1916.

The second article, "Dayananda and the Veda", was reprinted in 1920 by the Tract Publishing Society (Arya Kumar Sabha, Calcutta)

The two were reissued together in 1939 as *Swami Dayanand Saraswati* (See 87) and later included in *Bankim — Tilak — Dayananda* (See 7).

SABCL. *The Hour of God*, Vol. 17

17 THE DOCTRINE OF PASSIVE RESISTANCE

Arya Publishing House, Calcutta, 1948

A series of articles from the daily *Bande Mataram*, April 11 to 23, 1907, and an article "The Morality of Boycott" written for the *Bande Mataram* but not published in that journal, it was produced as an exhibit in the Alipore Bomb Case (May 1908)

SABCL *Bande Mataram*, Vol 1

18 EIGHT UPANISHADS

Sri Aurobindo Ashram, Pondicherry, 1953

Translations of the Isha, Kena, Katha, Mundaka, Mandukya, Prashna, Taittiriya and Aitareya Upanishads, with texts, and an essay "On Translating the Upanishads" as an introduction

Isha: A translation was published in the *Karmayogin*, June 19, 1909, another translation with notes appeared in the *Arya*, August 15, 1914, followed by an analysis in subsequent issues. This later translation and analysis was published separately as *Isha Upanishad* in 1921, a Second Edition, revised and enlarged, appeared in 1924 (See 34)

Kena. A translation was published in the *Karmayogin*, June 26, 1909, another translation with notes in the *Arya*, June 1916, followed by a commentary in subsequent issues. This later translation and commentary were published as *Kena Upanishad* in 1952 (See 39). A revised version was issued in 1970.

Katha. Translation in the *Karmayogin*, July 3, 1909 and July 31 to August 28, 1909. Later came out as *Katha Upanishad* (See 38). Subsequently received partial revision.

Mundaka. Translation in the *Karmayogin*, February 5, 12 and 26, 1910. A revised translation appeared in the *Arya*, November-December 1920.

Mandukya and *Prashna* from manuscripts.

Taittiriya and *Aitareya* from early Baroda manuscripts.

On Translating the Upanishads from a Baroda manuscript.

The *Karmayogin* translations of the Isha, Kena and Mundaka were reprinted in *Seven Upanishads* by Ashtekar & Co, Poona in 1920.

SABCL: *The Upanishads*, Vol 12

19 ELEMENTS OF YOGA

Sri Aurobindo Ashram, Pondicherry, 1953

Brief answers to elementary questions about Yoga, written between 193 and 1936

In SABCL only some of these answers have been included

SABCL. *Letters on Yoga*, Vols 22, 23 24
The Mother, Vol 25

- 20 **ERIC: A Dramatic Romance**
Sri Aurobindo Ashram, Pondicherry, 1960

Written in Pondicherry in 1912 or 1913

SABCL: *Collected Plays*, Vol 6

21 **ESSAYS ON THE GITA**

V Ramaswamy Sastrulu & Sons, Madras, First Series, 1922
Arya Publishing House, Calcutta, First Series in 1926, Second Series in 1928
Combined Edition

Sri Aurobindo Library, New York, 1950

Sri Aurobindo International Centre of Education, Pondicherry, 1959

First published in the *Arya* in two series First Series from August 1916 to July 1918, and Second Series from August 1918 to July 1920

SABCL: *Essays on the Gita*, Vol 13

22 **EVOLUTION**

Barindra Kūmar Ghosh, Calcutta, 1921

Three essays from the *Arya*: "Evolution", August 1915, "The Inconscient", September 1915, "Materialism", October 1918

SABCL: *The Supramental Manifestation*, Vol 16

23. **THE FOUNDATIONS OF INDIAN CULTURE**

Sri Aurobindo Library, New York, 1953

First appeared serially in the *Arya* under the titles: "Is India Civilised?", December 1918 to February 1919, "A Rationalistic Critic on Indian Culture", February 1919 to July 1919 and "A Defence of Indian Culture", which was left incomplete, August 1919 to January 1921.

The Appendix, "Indian Culture and External Influence", is an essay from the *Arya*, March 1919.

The original text was revised slightly by the author.

The sections on Indian art and Indian polity were published separately as *The Significance of Indian Art* (See 77) and *The Spirit and Form of Indian Polity* (See 83).

SABCL: *The Foundations of Indian Culture*, Vol. 14

24. **THE FUTURE POETRY**

Sri Aurobindo Ashram, Pondicherry, 1953

First appeared serially in the *Arya* between December 1917 and July 1920
Practically a reprint of the text of the *Arya*, although a few new para-

graphs were added by the author

SABCL. *The Future Poetry*, Vol. 9

25. HERACLITUS

Arya Publishing House, Calcutta, 1941

First published serially in the *Arya*, December 1916 to June 1917.

SABCL. *The Supramental Manifestation*, Vol 16

26. THE HOUR OF GOD

Sri Aurobindo Ashram, Pondicherry, 1959

Essays and notes from Sri Aurobindo's manuscripts.

SABCL Volume 17 includes only the first three sections of this book

SABCL. *The Hour of God*, Vol. 17

27. THE HUMAN CYCLE

Sri Aurobindo Ashram, Pondicherry, 1949

Sri Aurobindo Library, New York, 1950

First appeared serially in the *Arya* under the title *The Psychology of Social Development* from August 1916 to July 1918. These articles were revised by the author for their publication in book form under the title *The Human Cycle*.

Subsequently published together with *The Ideal of Human Unity* and *War and Self-Determination* (See 28)

SABCL: *Social and Political Thought*, Vol 15

28. THE HUMAN CYCLE — THE IDEAL OF HUMAN UNITY — WAR AND SELF-DETERMINATION

Sri Aurobindo International Centre of Education, Pondicherry, 1962

Combined Edition (See 27, 30, 100)

SABCL: *Social and Political Thought*, Vol 15

29. HYMNS TO THE MYSTIC FIRE

Sri Aurobindo Ashram, Pondicherry, 1946

Second Edition, Enlarged, 1952

Most of the hymns to Agni from the Rîg-veda, translated in their esoteric sense.

First Edition, Contents:

A foreword especially written for the book, and an excerpt from "The Doctrine of the Mystics", an essay which had first appeared in the

Arya, September 1915, as the introduction to "The Hymns of the Atris"
Hymns of Gritsamada. II 1-10; Hymns of Bharadwaja, VI 1-16,
Hymns of Parasara, I 65-73: a revised version of "Parasara's Hymns
to the Lord of Flame' first published in the *Arya*, February, June and
July, 1920; Hymn of Paruchchhepa, I. 127

Second Edition, Contents

The foreword, all the hymns included in the First Edition, and the
following additional material Hymns to Agni, V 1-28, taken from
"The Hymns of the Atris" (*Arya*, October 1915 to July 1916) but with
the translations revised, translations of some more hymns of Mandalas
I and IV, and some hymns of Mandalas III, VII, VIII and X, which
were found among Sri Aurobindo's earlier and later manuscripts

In SABCL Volume 11, besides the hymns contained in the earlier editions,
Suktas 59, 94 and 97 of the First Mandala (from the *Arya*, September 1917
and January 1920) and two more hitherto unpublished hymns, I. 14 and IV.
40, are given "The Doctrine of the Mystics" has been given in its complete
form. Some other studies found among Sri Aurobindo's manuscripts have
been included as a supplement After the publication of Volume 11, some
additional material (on two hymns, I 74 and IV. 6) was discovered which
is reproduced in Volume 27.

SABCL. Hymns to the Mystic Fire, Vol. 11

30. THE IDEAL OF HUMAN UNITY

Sons of India Ltd, Madras, 1919

Second Edition, Revised.

Sri Aurobindo Ashram, Pondicherry, 1950

Sri Aurobindo Library, Inc., New York, 1950

The First Edition was a reprint of the series of essays with the same title first
published in the *Arya*, September 1915 to July 1918 It included a preface by
Sri Aurobindo, a detailed synopsis of the chapters, and three appendices
consisting of articles from the *Arya*.

The Second Edition was revised by the author before the Second World
War, and a Postscript Chapter dealing with contemporary world conditions
was added later in order to bring it up to date

In the American Edition, the Postscript Chapter appears as the introduction.
Subsequently published together with *The Human Cycle* and *War and Self-
Determination* (See 28).

In SABCL the preface to the First Edition is given in Volume 27.

SABCL. Social and Political Thought, Vol. 15

31. THE IDEAL OF THE KARMAYOGIN

Sadhana Press, Chandernagore, 1918

Second Edition, 1919

Revised Edition, Sri Aurobindo Ashram, Pondicherry, 1937

Articles from the *Karmayogin*

The First Edition contained only "The Ideal of the Karmayogin" and "Karmayoga", both from the *Karmayogin* of June 19, 1909

The Second Edition was enlarged to include the following *Karmayogin* articles "In Either Case" (March 26, 1910), "The Awakening Soul of India" (June 26, 1909), "The Doctrine of Sacrifice" (July 24, 1909), "The Process of Evolution" (September 18, 1909), "The Strength of Stillness" (February 19, 1910), "The Three Purushas" (February 12, 1910), "The Stress of the Hidden Spirit" (February 26, 1910) and "The Greatness of the Individual" (July 24, 1909) The Second Edition also included two articles by Sister Nivedita taken from the *Karmayogin* of March 12, 1910

In SABCL some of the articles are given in Volume 2 and some in Volume 3

SABCL *Karmayogin*, Vol. 2
The Harmony of Virtue, Vol. 3

32. IDEALS AND PROGRESS

Barindra Kumar Ghose, Calcutta, 1920

Revised Edition, Arya Publishing House, Calcutta, 1922

Five essays from the *Arya* "On Ideals" (June 1916), "Yoga and Skill in Works" (July 1916), "Conservation and Progress" (May 1916), "The Conservative Mind and Eastern Progress" (July 1916) and "Our Ideal" (August 1915)

SABCL *The Supramental Manifestation*, Vol. 16

33. ILION

Sri Aurobindo Ashram, Pondicherry, 1957

An epic in quantitative hexametres, left incomplete. The manuscript seems to date from the Pondicherry period.

The five opening passages (lines 1-371) of the poem were first recast for inclusion as an appendix in *Collected Poems and Plays*, 1942 The rest of Book One, Books Two to Eight, and fragments of Book Nine were in various stages of revision among Sri Aurobindo's papers and are published as they were found An essay "On Quantitative Metre" (See 60) and a letter "An Answer to a Criticism" are included as appendices.

SABCL: *Collected Poems*, Vol. 5

34. ISHA UPANISHAD

Arya Publishing House, Calcutta, 1921

Revised and Enlarged Edition, 1924

Translation and Analysis First appeared in the *Arya*, August 1914 to May 1915. An earlier translation had appeared in the *Karmayogin*, June 19, 1909.

SABCL: *The Upanishads*, Vol. 12

35 **KALIDASA**

Arya Sahitya Bhawan, Calcutta, 1929

Revised Edition, Sri Aurobindo Ashram, Pondicherry, 1950

Reprint of *The Age of Kalidasa* (See 2) and *Kalidasa's "Seasons"* (See 37)

SABCL **The Harmony of Virtue, Vol. 3**

36 **KALIDASA** (Second Series)

Sri Aurobindo Ashram, Pondicherry, 1954

Second Edition, 1964

From Sri Aurobindo's Baroda manuscripts "Hindu Drama", "The Historical Method", "On Translating Kalidasa" and the four studies making up "Kalidasa's Characters"

"On Translating Kalidasa" and "Puruvayas" (published as "The Character of the Hero") appeared as Introduction and Appendix to *Vikramorvasie* (See 97)

The First Edition included a fragmentary translation of *Malavica and the King*, dating from the Baroda period. The Second Edition, however, omitted this and substituted the translation of the first canto of *Kumarasambhavam, The Birth of the War God* (See 9)

In SABCL "On Translating Kalidasa" has been given in Volume 3 and, in a more complete form, in Volume 27

SABCL. **The Harmony of Virtue, Vol. 3**
Translations, Vol. 8

37 **KALIDASA'S "SEASONS"**

Tagore & Co., Madras, 1921

First appeared in three issues of the *Karmayogin*, July 31 to August 14, 1909

Parts of an early draft of the essay have been found among Sri Aurobindo's Baroda papers

A revised version was included in *Kalidasa*, 1950 Edition (See 35).

SABCL. **The Harmony of Virtue, Vol. 3**

38 **KATHA UPANISHAD**

Ashtekar & Co., Poona, 1919

Revised Edition, Sri Aurobindo Ashram, Pondicherry, 1952

The First Edition was a reprint of the translation from the *Karmayogin*, July 3 and July 31 to August 28, 1909.

A revised version was included in *Eight Upanishads* (See 18).

SABCL: **The Upanishads, Vol. 12**

39 KENA UPANISHAD

Sri Aurobindo Ashram, Pondicherry, 1952
Revised Edition, 1970

A translation of the Kena Upanishad first appeared in the *Karmayogin*, June 26, 1909. A new translation with a commentary appeared in the *Arya*, June 1915 to July 1916. This was published in book form in 1952 and later included in the *Eight Upanishads* (See 18).
A revised translation was found after 1952 and was issued as the Revised Edition in 1970.

SABCL: The Upanishads, Vol. 12

40 LAST POEMS

Sri Aurobindo Ashram, Pondicherry, 1952

Forty-eight poems, mostly sonnets, composed between 1937 and 1944. A facsimile of each poem is given on the facing page. A few of these poems first appeared in *The Advent*, an Ashram quarterly.

SABCL Collected Poems, Vol. 5

41 LETTERS OF SRI AUROBINDO (First Series)

Sri Aurobindo Circle, Bombay, 1947

Extracts from letters to disciples. These letters as well as those of the other three series listed below were written mostly in the 1930's. The dates of most letters are given.

Subsequently incorporated in *On Yoga II* (See 63)

SABCL: Letters on Yoga, Vols. 22, 23, 24

42 LETTERS OF SRI AUROBINDO (Second Series)

Sri Aurobindo Circle, Bombay, 1949

Subsequently incorporated in *On Yoga II* (See 63).

SABCL Letters on Yoga, Vols. 22, 23, 24

43. LETTERS OF SRI AUROBINDO (Third Series, On Poetry and Literature)

Sri Aurobindo Circle, Bombay, 1949

SABCL. The Future Poetry, Vol. 9

44. LETTERS OF SRI AUROBINDO (Fourth Series)

Sri Aurobindo Circle, Bombay, 1951

Subsequently incorporated in *On Yoga II* (See 63).

SABCL Letters on Yoga, Vols. 22, 23, 24

45 LETTERS OF SRI AUROBINDO ON THE MOTHER

Sri Aurobindo Circle, Bombay, 1951

Extracts from letters written mostly during the 1930's. The dates of most of the letters are given

Published in 1953 with additional matter and in a slightly different form as Part III of *Sri Aurobindo on Himself and on The Mother* (See 84).

SABCL: *The Mother*, Vol. 25

46. LETTERS ON "SAVITRI"

Sri Aurobindo Ashram, Pondicherry, 1951

Letters to a disciple. Reprinted from *Mother India*

Included in the 1954 Edition of *Savitri* (See 76).

SABCL: *Savitri*, Vol. 29

47 THE LIFE DIVINE

Book One: Arya Publishing House, Calcutta, 1939

Book Two (in two parts). 1940

Second Edition, Revised: Book One, 1943, Book Two, 1944

Complete in one volume

Sri Aurobindo Library, New York, 1949

Sri Aurobindo International University Centre, Pondicherry, 1955

India Library Society, New York, 1965

First published serially in the *Arya* from August 1914 to January 1919. The fifty-three chapters from the *Arya*, "thoroughly revised and enlarged" by the author, were subsequently issued in book form. Book One in 1939 and Book Two, in two parts, in 1940. In some later editions, Book One and Book Two were called Volume I and Volume II.

Book One consists of twenty-eight chapters, twenty-seven in the order in which they appeared in the *Arya* and an additional new chapter, "Supermind, Mind and the Overmind Maya".

Book Two includes most of the remaining chapters from the *Arya*, completely recast and extensively enlarged: the titles of some chapters were changed, the order of many chapters rearranged, and many new chapters were added.

The Second Edition underwent further revision of a comparatively minor nature.

SABCL: *The Life Divine*, Vols. 18, 19

48. LIFE — LITERATURE — YOGA

Sri Aurobindo Ashram, Pondicherry, 1952

Second Edition, Revised and Enlarged, 1967

Letters written during the 1930's and 1940's. Reprinted from *Mother India*.

In SABCL most letters on poetry, literature, etc. are included in Section VI of Volume 26.

SABCL On Himself, Vol. 26

49 **LIGHTS ON YOGA**

Sri Aurobindo Library, Howrah, 1935

Extracts from letters to disciples. The later printings included an appendix containing explanations by the author of some passages in the book.

SABCL Letters on Yoga, Vols 22, 23, 24

50 **LIGHT TO SUPERLIGHT**

Prabartak Publishers, Calcutta, 1972

Twenty-six letters from Sri Aurobindo, one to Anandaram and the rest to Motilal Roy, and, as an appendix, *Sapta-Chatushtaya* (incomplete).

In SABCL Volume 27, the letters, with editorial revisions, appear in the supplement to Volume 26 and *Sapta-Chatushtaya* (complete) in the supplement to Volume 17.

SABCL: Supplement, Vol 27

51. **LOVE AND DEATH**

The Shama'a Publishing House, Aghora Mandir, Madras, 1921

A narrative poem written at Baroda, in June and July 1899.

Reprinted from the review *Shama'a*, January 1921.

Later included in *Collected Poems and Plays* (See 13).

SABCL Collected Poems, Vol 5

52. **MAN — SLAVE OR FREE?**

First Edition [for private circulation]:

Prabartak Publishing House, Chandernagore, 1922

First [Trade] Edition:

Sri Aurobindo Ashram, Pondicherry, 1966

The 1922 Edition contained five essays from the *Karmayogin*: "Man — Slave or Free?" (June 26, 1909), "Yoga and Human Evolution" (July 3, 1909), "Yoga and Hypnotism" (July 17, 1909), "Fate and Free-Will" (January 29, 1910) and "The Principle of Evil" (February 26, 1910).

The 1966 Edition contained, in addition, "The Need in Nationalism" (published as "Ourselves" in the *Karmayogin*, June 19, 1909), "The Power that Uplifts" (*Karmayogin*, August 21, 1909), and three "Historical Impressions" which had been written for the *Karmayogin* but were first published in the *Standard Bearer*: "Napoleon" (November 20, 1920) and

, "The French Revolution" (November 28 and December 5, 1920)
 In SABCL the first five of the above essays are included in Section Seven of Volume 3, "The Need in Nationalism" appears under its original title "Ourselves" on page 11 and "The Power that Uplifts" on page 162 of Volume 2, "Historical Impressions" comes under Section X of Volume 17.

SABCL · Karmayogin, Vol. 2
 The Harmony of Virtue, Vol. 3
 The Hour of God, Vol. 17

53 THE MIND OF LIGHT

E. P. Dutton & Co., New York, 1953

American Edition of *The Supramental Manifestation upon Earth* (See 86), published under this new title

SABCL. *The Supramental Manifestation*, Vol. 16

54. MORE LIGHTS ON YOGA

Sri Aurobindo Ashram, Pondicherry, 1948

Extracts from letters.

In SABCL incorporated into Volumes 22, 23, 24

SABCL: *Letters on Yoga*, Vols. 22, 23, 24

55. MORE POEMS

Sri Aurobindo Ashram, Pondicherry, 1957

Poems from manuscripts, in three sections with an appendix Section I: early poems including three sonnets from Sri Aurobindo's Baroda period, Section II: seventeen poems, eight being fragmentary or incomplete, from Sri Aurobindo's later writings, and one translation; Section III: seventeen sonnets; Appendix: metrical experiments, some dated 1934 to 1938.

SABCL · *Collected Poems*, Vol. 5
Translations, Vol. 8

56. THE MOTHER

Arya Sahitya Bhawan, Calcutta, 1928

Parts of this book were written originally as letters to disciples.

SABCL: *The Mother*, Vol. 25

57 THE NATIONAL VALUE OF ART

Prabartak Publishing House, Chandernagore, 1922

First appeared in the *Karmayogin*, November 20 to December 25, 1909

SABCL: *The Hour of God*, Vol. 17

58. **THE NEED IN NATIONALISM and Other Essays**

S Ganesan, Triplicane, Madras, 1923

Five essays from the *Karmayogin*: "The Need in Nationalism" (published in the *Karmayogin* as "Ourselves"), "The Power that Uplifts", "The Principle of Evil", "Man — Slave or Free?" and "Fate and Free-Will". Of these, the last three had appeared in the 1922 Edition of *Man — Slave or Free?*, the remaining two were included in the 1966 Edition of that book (See 52).

In SABCL "The Need in Nationalism" appears under its original title "Ourselves" in Volume 2. The other essays are included in Volume 3.

SABCL *Karmayogin*, Vol 2
The Harmony of Virtue, Vol 3

59. **ON NATIONALISM (First Series)**

Sri Aurobindo Ashram, Pondicherry, 1965

Thirty-four editorial articles from the *Bande Mataram*, July 1907 to May, 1908.

In SABCL only twenty-eight of these have been included in Volume 1, the rest are of doubtful authorship.

SABCL: *Bande Mataram*, Vol 1

60. **ON QUANTITATIVE METRE**

Sri Aurobindo Ashram, Pondicherry, 1942

Reprinted from *Collected Poems and Plays* (See 13).

SABCL: *Collected Poems*, Vol. 5

61. **ON THE VEDA**

Sri Aurobindo International University Centre, Pondicherry, 1956

Writings from the *Arya*: "The Secret of the Veda" (August 1914 to July 1916), "Selected Hymns" (August 1914 to July 1915), "Hymns of the Atris" (August 1915 to December 1917), "Other Hymns" (published intermittently between August 1915 and January 1920).

An incomplete essay from manuscripts, "The Origins of Aryan Speech", is added as an appendix.

In SABCL *On the Veda* is published under the title *The Secret of the Veda*, Volume 10, with the following additions and alterations: in Part Three, translations of a number of hymns to Indra, found among Sri Aurobindo's manuscripts and later published in *The Advent*, have been included. A letter,

“Interpretation of the Veda” has been appended The hymns to Agni from “Other Hymns” and “The Doctrine of the Mystics” from “The Hymns of the Atris” have been shifted to Volume 11

SABCL **The Secret of the Veda, Vol 10**
Hymns to the Mystic Fire, Vol 11

62 **ON YOGA I: The Synthesis of Yoga**

Sri Aurobindo International University Centre, Pondicherry, 1955 (*See* 88)

SABCL **The Synthesis of Yoga, Vols. 20, 21**

63 **ON YOGA II** (in two tomes)

Sri Aurobindo International University Centre, Pondicherry, 1958

Letters on Yoga brought together under one title Tome One was reprinted in an enlarged edition in August 1969, with the subtitle *Letters on Yoga*. The SABCL Edition of these letters is considerably enlarged and covers three volumes 22, 23 and 24 (*See* 41, 42, 44)

SABCL **Letters on Yoga, Vols. 22, 23, 24**

64 **AN OPEN LETTER TO HIS COUNTRYMEN**

Manmohan Ghose, Calcutta, 1909

First appeared as “An Open Letter to My Countrymen” in the *Karmayogin*, July 31, 1909. Subsequently included in *Speeches* (*See* 82)

SABCL **Karmayogin, Vol. 2**

65 **PERSEUS THE DELIVERER**

Sri Aurobindo Ashram, Pondicherry, 1955

A drama Written in Calcutta or Deoghar between 1906 and 1907 First appeared in the weekly *Bande Mataram*, June 30, to October 13, 1907. Reproduced with the author’s revisions and some additional passages in *Collected Poems and Plays* (*See* 13) In the 1955 edition two more scenes have been included which were not available for the earlier printings

SABCL **Collected Plays, Vol 6**

66 **THE PHANTOM HOUR**

Sri Aurobindo Ashram, Pondicherry, 1951

One of the short stories written under the general title “Idylls of the Occult”, during the early years of Sri Aurobindo’s stay at Pondicherry, probably between 1910 and 1912

SABCL **Collected Plays, Vol 7**

67 POEMS

Government Central Press, Hyderabad, 1941

Contents "Transformation", "Nirvana", "The Other Earths" (these three first appeared in the *Calcutta Review* of October 1934), "Thought the Paraclete", "Moon of Two Hemispheres" and "Rose of God" Included in *Collected Poems and Plays* (See 13) as "Transformation and Other Poems".

SABCL: *Collected Poems*, Vol. 5

68 POEMS FROM BENGALI

Sri Aurobindo Ashram, Pondicherry, 1956

Translations from Nidhu Babu, Horu Thakur, Jnanadas and Chandidas, done in the early years of the author's stay at Baroda.

The first of the translations from Chandidas first appeared in *Ahana and Other Poems* (See 3), the second and third in *Songs to Myrtilla* (See 81) All were included in *Collected Poems and Plays* (See 13)

SABCL. *Translations*, Vol 8

69 POEMS — PAST AND PRESENT

Sri Aurobindo Ashram, Pondicherry, 1946

Contents: "Musa Spiritus", "Bride of the Fire", "The Blue Bird", "A God's Labour", "Hell and Heaven", "Kamadeva", "Life", "One Day — The Little More".

The first four and the last of these poems were written in the late 1930's.

SABCL: *Collected Poems*, Vol. 5

70. PRAYERS AND MEDITATIONS OF THE MOTHER

Sri Aurobindo Library, Madras, 1941

Selections from the Mother's *Prières et Méditations*, translated by Sri Aurobindo.

SABCL: *The Mother*, Vol. 25

71. THE PROBLEM OF REBIRTH

Sri Aurobindo Ashram, Pondicherry, 1952

Essays from the *Arya*, reprinted with minor revisions by the author Section I: "Rebirth" (November 1915), "The Reincarnating Soul" (December 1915), "Rebirth, Evolution, Heredity" (March 1919), "Rebirth and Soul Evolution" (April 1919), "The Significance of Rebirth" (May 1919), "The Ascending Unity" (June 1919), "Involution and Evolution" (July 1919), "Karma" (August 1919), "Karma and Freedom" (September 1919), "Karma, Will and Consequence" (October 1919), "Rebirth and Karma"

(November 1919), "Karma and Justice" (December 1919) Section II. "The Foundation" (August 1920), "The Terrestrial Law" (September 1920), "Mind Nature and the Law of Karma" (October and November-December 1920). Section III "The Higher Lines of Karma" (November-December 1920), "The Lines of Truth" (January 1921).

The Second Printing contained, as an appendix, a letter by the author in reply to a question about this series of articles

In SABCL "The Ascending Unity" and "Involution and Evolution" are given in Section III, the rest in Section II of Volume 16.

SABCL. **The Supramental Manifestation**, Vol. 16

72 THE RENAISSANCE IN INDIA

Prabartak Publishing House, Chandernagore, 1920

Four essays from the *Arya*, August to November 1918

SABCL: **The Foundations of Indian Culture**, Vol 14

73 THE RIDDLE OF THIS WORLD

Arya Publishing House, Calcutta, 1933

Extracts from letters.

In SABCL, incorporated into Volumes 22, 23, and 24

SABCL **Letters on Yoga**, Vols. 22, 23, 24

74. RISHI BUNKIM CHANDRA

Prabartak Publishing House, Chandernagore, 1923

Translations in prose and verse of "Bande Mataram" from the *Karmayogin*, November 20, 1909, an essay, "Rishi Bunkim Chandra", from the *Bande Mataram*, April 16, 1907; a poem, "Bunkim Chandra Chatterjee", from *Songs to Myrtilla* (See 81) The translations and the essay were subsequently included in *Bankim — Tilak — Dayananda* (See 7).

In SABCL the translations appear in Section II of Volume 8, the essay in Section IX of Volume 17 and the poem in Section I of Volume 5

SABCL. **Collected Poems**, Vol. 5

Translations, Vol. 8

The Hour of God, Vol. 17

75 RODOGUNE

Sri Aurobindo Ashram, Pondicherry, 1958

A tragedy From Sri Aurobindo's Baroda period.

SABCL. **Collected Plays**, Vol. 6

76 **SAVITRI — A Legend and a Symbol**

Part I, Sri Aurobindo Ashram, Pondicherry, 1950

Parts II and III (in one volume), 1951

Complete in one volume, 1954

An epic poem Sri Aurobindo worked on a poem entitled "Savitri" while at Baroda. The epic as it now stands took shape over the several decades of the author's stay in Pondicherry. The cantos of Part One (Books One to Three) were issued separately in fascicule and as instalments in various Ashram journals between 1946 and 1948. In 1950 "The Book of Fate" was issued in fascicule.

The 1954 Edition includes the author's '*Letters on Savitri*' (See 46)

SABCL *Savitri*, Vols 28, 29

77 **THE SIGNIFICANCE OF INDIAN ART**

Sri Aurobindo Circle, Bombay, 1947

Reproduction of Chapters XII to XV of the series entitled "A Defence of Indian Culture" (See 23) first appeared in the *Arya*, January to April 1920. In SABCL these chapters appear in Section III of Volume 14, under the title "Indian Art"

SABCL. *The Foundations of Indian Culture*, Vol. 14

78. **SIX POEMS OF SRI AUROBINDO**

Rameshwar & Co, Chandernagore, 1934

Contents: "The Bird of Fire", "Trance", "Shiva", "The Life Heavens", "Jivanmukta", "In Horis Aeternum", with notes from the author's correspondence and parallel translations in Bengali by different disciples of Sri Aurobindo.

Included in *Collected Poems and Plays* (See 13)

In SABCL the poems and the notes are included in Section VI of Volume 5

SABCL *Collected Poems*, Vol. 5

79. **SONGS OF THE SEA**

Ganesh & Co, Madras, 1923

A translation of C. R. Das's Bengali poems, *Sagar Sangit*, done by Sri Aurobindo at Pondicherry around 1912.

Included in *Collected Poems and Plays* (See 13).

SABCL *Translations*, Vol. 8

80 **SONGS OF VIDYAPATI**

Sri Aurobindo Ashram, Pondicherry, 1956

81 SONGS TO MYRTILLA

First Edition [for private circulation only]

Lakshmi Vilas Printing Press, Baroda, 1895

Authorised [Trade] Edition.

Arya Publishing House, Calcutta, 1923

The 1923 edition contains twenty-one poems, all except five written between 1890 and 1892 while Sri Aurobindo was a student at Cambridge "Songs to Myrtilla", "O Coil, Coil", "Goethe", "The Lost Deliverer", "Charles Stewart Parnell", "Hic Jacet", "Lines on Ireland", "On a Satyr and Sleeping Love" (translation), "A Rose of Women" (translation), "Saraswati with the Lotus", "Night by the Sea", "The Lover's Complaint", "Love in Sorrow", "The Island Grave", "Estelle", "Radha's Complaint in Absence" (translation), "Radha's Appeal" (translation), "Bunkim Chandra Chatterji", "Madhusudan Dutt", "To the Cuckoo", "Envoi"

Included in *Collected Poems and Plays* (See 13)

In SABCL the four translations noted above are included in Volume 8 the first two appear without title as numbers I and II of the "Selected Poems of Chandidas" on pages 302 to 304, the last two, translations from Plato and Meleager respectively, appear on page 411

SABCL: *Collected Poems*, Vol 5

Translations, Vol. 8

82. SPEECHES

Prabartak Publishing House, Calcutta, 1922

Contents of the First Edition:

Part I: "Advice to National College Students" (See 92) from *Dawn*, September 1907, "The Present Situation" (See 92), "Bande Mataram", "United Congress", "Baruipur Speech", "Palli Samiti", the first, third and fifth of these had been published in the *Bande Mataram* during 1908.

Part II: "Uttarpara Speech", first published in the *Karmayogin*, June 19 and 26, 1909, issued separately in brochure form since 1919 (See 94); "Beadon Square Speech", "Jhalakati Speech", "The Right of Association", "College Square Speech", "Kumartuli Speech", all published in the *Karmayogin* in 1909.

Appendix: "An Open Letter to My Countrymen" (See 64)

The 1969 Edition included as an appendix a second open letter "To My Countrymen" from the *Karmayogin*, December 25, 1909

In SABCL all of these, and some additional speeches, are arranged chronologically in Volumes 1 and 2. The two open letters are included in Volume 2

SABCL. *Bande Mataram*, Vol 1

Karmayogin, Vol. 2

83 THE SPIRIT AND FORM OF INDIAN POLITY

Arya Publishing House, Calcutta, 1942

Reprint, with minor revisions by the author, of Chapters XX to XXIII of "A Defence of Indian Culture", from the *Arya*, October 1920 to January 1921

In SABCL these chapters are included in Section III of Volume 14, under the title "Indian Polity"

SABCL: *The Foundations of Indian Culture*, Vol 14

84 SRI AUROBINDO ON HIMSELF AND ON THE MOTHER

Sri Aurobindo International University Centre, Pondicherry, 1953

Compiled from notes and letters, mostly published in this book for the first time. Contents in three parts

Part I: Sri Aurobindo on Himself Part II: Sri Aurobindo on Himself and on the Mother Part III: Sri Aurobindo on the Mother. Most letters of Part III were first published separately in 1951 under the title *Letters of Sri Aurobindo on the Mother*, (See 45), in addition some early letters of Sri Aurobindo, most of them to the Mother, are included in Part III

In SABCL, Parts I and II, revised and considerably enlarged, comprise Volume 26, Part III has been enlarged and rearranged to form Part Two of Volume 25.

SABCL: *The Mother*, Vol 25
On Himself, Vol. 26

85 THE SUPERMAN

Arya Publishing House, Calcutta, 1920

Three essays from the *Arya*: "The Superman" (April 1915), "All-Will and Free-Will" (March 1915) and "The Delight of Works" (August 1915). "The Superman" had earlier appeared in the *Arya* under the title "The Type of the Superman".

SABCL: *The Supramental Manifestation*, Vol. 16

86 THE SUPRAMENTAL MANIFESTATION UPON EARTH

Sri Aurobindo Ashram, Pondicherry, 1952

The last of Sri Aurobindo's prose writings, reproduced from the quarterly *Bulletin of Physical Education* (presently called the *Bulletin of Sri Aurobindo International Centre of Education*), February 1949 to November 1950

Reprinted in New York in 1953 as *The Mind of Light* (See 53).

SABCL: *The Supramental Manifestation*, Vol. 16

87. SWAMI DAYANAND SARASWATI

N. K. Kapadia, Bombay, 1939

Reprint of *Dayananda The Man and His Work* (See 16), comprised of two articles which were subsequently included in *Bankim — Tilak — Dayananda* (See 7)

SABCL *The Hour of God*, Vol. 17

88. THE SYNTHESIS OF YOGA

Part I — The Yoga of Divine Works

Sri Aurobindo Library, Madras, 1948

Sri Aurobindo Library, New York, 1950

Sri Aurobindo Ashram, Pondicherry, 1953

Complete in one volume as *On Yoga I — The Synthesis of Yoga*

Sri Aurobindo International University Centre, Pondicherry, 1955

The Synthesis of Yoga first appeared in the *Arya* serially, in seventy-two chapters together with five introductory chapters, from August 1914 to January 1921. The first eleven chapters were revised and enlarged and published as twelve chapters in book form in 1948 as *The Synthesis of Yoga* (Part I: The Yoga of Divine Works). Chapters VI to XII in their revised form first appeared serially in the quarterly *Advent* from August 1946 to April 1948. In 1950 *The Yoga of Divine Works* was published in an American edition with a glossary and an index.

In 1955, under the imprint of the Sri Aurobindo International University Centre Collection, the complete *Synthesis of Yoga* was published as *On Yoga I: The Synthesis of Yoga*. This edition contained the introduction, the twelve revised chapters of Part I and an unfinished thirteenth chapter found among Sri Aurobindo's manuscripts. Of the remaining three parts, Part II had undergone some revision before publication in book form, but Part III and Part IV were printed largely as they appeared in the *Arya*.

The SABCL edition is a reproduction, in two volumes, of the University Edition, *On Yoga I: The Synthesis of Yoga*.

SABCL *The Synthesis of Yoga*, Vols. 20, 21

89. A SYSTEM OF NATIONAL EDUCATION

Tagore & Co., Madras, 1921

An incomplete series of articles from the *Karmayogin*, February 12 to April 2, 1910. The first edition was unauthorised. In 1924 an authorised edition was issued with a note by the author.

SABCL *The Hour of God*, Vol. 17

90. THOUGHTS AND APHORISMS

Sri Aurobindo Ashram, Pondicherry, 1958

From unrevised manuscripts. A portion of the original work was revised and published as *Thoughts and Glimpses* (See 91)

SABCL *The Hour of God*, Vol. 17

91 **THOUGHTS AND GLIMPSES**

Arya Publishing House, Calcutta, 1920

First published in the *Arya* as "Aphorisms" and "Thoughts and Glimpses", between March 1915 and August 1917

SABCL. *The Supramental Manifestation*, Vol 16

92. **TWO LECTURES OF SRIYUT ARAVINDA GHOSH**

G. P Mundeshwar, Bombay, 1908

Includes "Advice to National College Students" from the *Dawn*, September 1907, and "The Present Situation" from the weekly *Bande Mataram*, February 23, 1908 Both were subsequently included in *Speeches* (See 82)

SABCL. *Bande Mataram*, Vol 1

93. **URVASIE. A Poem**

First Edition [for private circulation]:

Lakshmi Vilas Press Co , Ltd., Baroda, no date (c 1896)

Included, with some revisions, in *Collected Poems and Plays* (See 13).

SABCL *Collected Poems*, Vol 5

94. **UTTARPARA SPEECH**

Prabartak Publishing House, Chandernagore, 1919

Speech delivered at Uttarpara on May 30, 1909. Published in the *Karmayogin*, June 19 and 26, 1909.

Included in *Speeches* (See 82).

SABCL. *Karmayogin*, Vol 2

95 **VASAVADUTTA**

Sri Aurobindo Ashram, Pondicherry, 1957

A dramatic romance. Written between October 18 and 30, 1915, revised in April 1916.

SABCL. *Collected Plays*, Vol. 6

96. **VIEWS AND REVIEWS**

Sri Aurobindo Library, Madras, 1941

Reprinted from the *Arya* Part One ("The Question of the Month") "The Needed Synthesis" (August 1914), "The Significance of 'Arya'" (September 1914), "On Meditation" (October 1914), "On Universal Consciousness" (January 1915) Part Two (Reviews) "Hymns to the Goddess" (May 1915), "South Indian Bronzes" (October 1915), "God the Invisible King" (July 1917), "Rupam" (April 1920), "About Astrology" (November 1917). In SABCL all the articles of Part One are included in Section VII of Volume 16, except "The Significance of 'Arya'" which appears in Section XI of Volume 17 The reviews which make up Part Two are included in Section VIII of Volume 17

SABCL The Supramental Manifestation, Vol. 16
The Hour of God, Vol 17

97. **VIKRAMORVASIE** (The Hero and the Nymph)
R Chatterjee, Calcutta, 1911

A translation done by Sri Aurobindo at Baroda, of Kalidasa's Sanskrit drama The 1952 edition included "On Translating Kalidasa" and "The Character of the Hero" (Pururavas) as Introduction and Appendix (See 36)

SABCL. Collected Plays, Vol. 7

98. **THE VIZIERS OF BASSORA**
Sri Aurobindo Ashram, Pondicherry, 1959

A dramatic romance written by Sri Aurobindo at Baroda and seized along with other manuscripts by the British police in May 1908 when he was arrested in the Alipore Bomb Case. The manuscripts were not recovered until 1951 The history of their loss and recovery is detailed in an appendix to the 1959 edition.

SABCL. Collected Plays, Vol 7

99. **VYASA AND VALMIKI**
Sri Aurobindo Ashram, Pondicherry, 1956

Essays, notes and translations from the author's Baroda period. Vyasa: "Notes on the Mahabharata", "The Problem of the Mahabharata" and translations (done in 1893) from the Sabha Parva and Udyoga Parva of the Mahabharata. Valmiki: "The Genius of Valmiki" and translations from the Bala Kanda, Ayodhya Kanda and Aranya Kanda of the Ramayana

SABCL: The Harmony of Virtue, Vol. 3
Translations, Vol 8

- 100 **WAR AND SELF-DETERMINATION**
S R Murthy & Co, Madras, 1920
Third Edition, Sri Aurobindo Ashram, Pondicherry, 1957

The First Edition contained three essays from the *Arya* "The Passing of War" (April 1916), "The Unseen Power" (December 1918), "Self-Determination" (September 1918), and a fourth, "A League of Nations", written especially for the volume, with a foreword. In the Third Edition another *Arya* essay, "After the War" (August 1920), which had been issued in pamphlet form in 1949 (*See* 1), was included

In 1962 *War and Self-Determination* was published along with *The Human Cycle* and *The Ideal of Human Unity* (*See* 28), in this edition yet another unpublished *Arya* article, "1919" (July 1919), was included.

SABCL. *Social and Political Thought*, Vol. 15

101 THE YOGA AND ITS OBJECTS

Sadhana Press, Chandernagore, 1921

Sri Aurobindo worked on an early version of this work sometime before 1913

The 1968 edition included a note by Sri Aurobindo and an appendix containing explanations given by Sri Aurobindo apropos of some passages in the book.

SABCL. *The Supramental Manifestation*, Vol. 16

Periodicals

WITH WHICH SRI AUROBINDO WAS ASSOCIATED

Arranged Chronologically

Indu Prakash
English-Marathi
Weekly
Bombay

Sri Aurobindo contributed two series of articles to this newspaper, which was edited by his Cambridge friend K G Deshpande. *New Lamps for Old* appeared in nine instalments from August 7, 1893 to March 5, 1894. This series was preceded by another political article, "India and the British Parliament" (June 26, 1893). The second series, *Bankim Chandra Chatterjee*, written after the passing of the Bengali writer, appeared in seven instalments from July 16 to August 27, 1894.

Yugantar
Bengali
Weekly
Calcutta

A revolutionary journal started by Sri Aurobindo's brother Barindra and others in March 1906. Sri Aurobindo wrote articles for some of the earlier issues of the paper, and always exercised general control over it. It ceased publication in May 1908.

Bande Mataram
English
Daily/Weekly
Calcutta

A newspaper started on August 6, 1906 under the editorship of Bepin Chandra Pal. Sri Aurobindo became joint editor of the paper and before the end of 1906 assumed full control of its policy. He wrote many of its editorials and leading articles, and also some planned series including *The Doctrine of Passive Resistance*. It ceased publication in October 1908, six months after Sri Aurobindo was imprisoned in the Alipore Bomb Case. A weekly edition of *Bande Mataram* was published from June 1907 to September 1908, in which editorials and articles from the daily edition were reprinted. The play *Perseus the Deliverer* and the translation *Vidula* first appeared in this weekly edition.

Karmayogin
English
Weekly
Calcutta

"A Weekly Review of National Religion, Literature, Science, Philosophy, etc." Started on June 15, 1909 by Sri Aurobindo, who wrote practically all of its articles and editorial comments, and published in it a number of his poems and translations. When he left for Chandernagore in February 1910, he put the journal into the hands of Sister Nivedita. Writings by him continued to appear in it until it ceased publication on March 26, 1910.

Dharma
Bengali
Weekly
Calcutta

Started on August 23, 1909 under the editorship of Sri Aurobindo, who wrote most of its articles and editorial comments himself. His connection with the journal ended when he left for Chandernagore in February 1910. Its last issue came out on March 28, 1910.

Arya
English
Monthly
Pondicherry

A philosophical review started by Sri Aurobindo on August 15, 1914 and continued without interruption until January 1921. The following declaration appeared on the inside cover page of each issue.

The *Arya* is a Review of pure philosophy.

The object which it has set before itself is twofold —

- 1 A systematic study of the highest problems of existence,
- 2 The formation of a vast Synthesis of knowledge, harmonising the diverse religious traditions of humanity occidental as well as oriental. Its method will be that of a realism, at once rational and transcendental, — a realism consisting in the unification of intellectual and scientific disciplines with those of intuitive experience. This Review will also serve as an organ for the various groups and societies founded on its inspiration.

The Review will publish —

Synthetic studies in speculative Philosophy

Translations and commentaries of ancient texts

Studies in Comparative Religion

Practical methods of inner culture and self development.

In the *Arya* appeared serially most of Sri Aurobindo's important prose writings: *The Life Divine*, *The Synthesis of Yoga*, *The Secret of the Veda*, *Essays on the Gita*, *The Human Cycle*, *The Ideal of Human Unity*, *The Future Poetry* (all of which were published later in book form, many in revised editions), as well as other series and separate essays.

The Standard Bearer
English
Weekly
Chandernagore

Published by the Prabartak Samgha, a group working under the inspiration of Sri Aurobindo. Its first issue came out on August 15, 1920 with a contribution "Ourselves" by Sri Aurobindo. In later issues it published several articles, poems etc. by Sri Aurobindo, many of which had been written in 1909 and 1910 and intended for publication in the *Karmayogin*. Since 1915 the Prabartak Samgha has brought out a Bengali monthly, *Prabartak*. Sri Aurobindo's "Jagan-nath Rath" first appeared in this journal in 1918.

Sri Aurobindo occasionally contributed essays, poems etc. to periodicals other than those listed above including *The Modern Review* (Calcutta), *The Calcutta Review*, *The Vedic Magazine* (Lahore), *Shama'a* (Madras) and the Bengali reviews *Suprabhat* and *Bharati*.

The following is a list of journals published by the Sri Aurobindo Ashram or groups connected with it in which many unpublished letters, articles, poems etc. of Sri Aurobindo first appeared.

Sri Aurobindo Mandir Annual Calcutta since 1942

Bartika (Bengali) Quarterly, Calcutta, since 1942

The Advent Quarterly, Pondicherry (originally Madras), since 1944

Sri Aurobindo Circle Annual, Pondicherry (originally Bombay), since 1945

Bulletin of Physical Education (presently the *Bulletin of Sri Aurobindo International Centre of Education*) Quarterly, Pondicherry, since 1949, English-French Bilingual

The eight articles which make up *The Supramental Manifestation upon Earth* were written by Sri Aurobindo for the *Bulletin* and published in it between February 21, 1949 and November 24, 1950

Mother India Monthly, Pondicherry (originally a Bombay fortnightly), since 1949

Srinwantu Quarterly, Calcutta, since 1956

Essays, Speeches

AND OTHER SHORTER WORKS

The following is a list of shorter writings and speeches by Sri Aurobindo. Only selected writings have been included from Volume 1 (*Bande Mataram*) and Volume 2 (*Karmayogin*).

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*

In the Introductory Note to this volume we have mentioned several factors which must be taken into consideration when making a relative evaluation of Sri Aurobindo's writings. The user of this index is urged to read that note and also to study the Bibliography on pages 19-44 of this volume and the Bibliographical Notes at the end of each of the volumes in order to acquaint himself with the period and the nature of the material with which he is dealing. He should also take note of the context of the passage to which he refers, especially while consulting such books as *The Life Divine*, where Sri Aurobindo often presents at some length a position which is not his own.

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References are made to the subject treated *per se*. Thus while the whole of Volume 13, *Essays on the Gita*, deals with the Gita, only the pages of the book where the Gita has been discussed as a distinct entity have been listed under the main heading **Gita**, so also "Yoga" in *The Synthesis of Yoga*, "India" in *The Foundations of Indian Culture*, "Spiritual evolution" in *The Life Divine*, etc.

The index is structured according to the usual system. main heading, subheading and sub-subheading. Note that:

(1) Certain large or complex terms have, for convenience, been represented by two or more main headings distinguished from one another by superior figures (e g **Ascent¹** and **Ascent²**)

(2) References without subheadings fall into two main categories (a) large general discussions of the subject, and (b) very brief but significant references.

(3) Subheadings are given only as a first indication and should not be considered as exhaustive statements of how the subject is treated on a given page.

(4) Certain subjects have been placed under broad generic main headings, e g "sun" under **Symbol**, *specific symbols*, "sonnet" under **Poetry**, "Hindu-Mahomedan question" under **Indian National Movement**, etc.

(5) Literary works are placed under the author after other subheadings, if any.

Cross-references are given in bold type at the end of many entries. Here *see also* indicates an identity or close relationship between the terms in question, *cf.* (compare) a more indefinite relationship, and the asterisk (*) that at the designated main heading only are listed a number of related terms.

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cf. **Ahuramazda**

GLOSSARY

OF SANSKRIT AND OTHER INDIAN TERMS

Note to the Glossary

Scope of the Glossary

Most Sanskrit and modern Indian words and phrases contained in the SRI AUROBINDO BIRTH CENTENARY LIBRARY are included in this glossary. Omissions are noted below.

1. Long passages which are translated or paraphrased where they occur and also words from these passages which are examined separately.
For example.
 - a. Many passages from the Rīg-veda cited and analysed in Volume 10, *The Secret of the Veda*. (All of these passages are included in Appendix 3, List of Vedic Translations and Citations)
 - b. Phrases and words occurring in the essay "On Translating Kalidasa" (Volume 3, pages 236-49 and Volume 27, pages 84-108).
 - c. Certain long passages from the Gīta, Upanishads, etc (All of these passages are listed in the Appendix to the Glossary.)
2. Words occurring in poetical works and translations.
3. Philological examples, such as those given in "The Origins of Aryan Speech" (Volume 10, pages 551-81 and Volume 27, pages 163-79) and elsewhere.
4. Many proper names, e.g. most names of historical personages, names of less important mythological figures, most titles of texts, etc.
5. Words and phrases printed in *devanāgarī* or Bengali script.
6. Adjectives and nouns which are formed from Sanskrit nouns but which are not themselves Sanskrit words, e.g. Pranic, Asurism.

Arrangement, Transliteration and Pronunciation

Words and phrases are listed alphabetically (English alphabet) letter-by-letter according to the standard internationally accepted system of transliteration. The scheme of this system is given on the following page.

The reader should note that many of the examples listed in the third column of the table give only an approximation of the Sanskrit sound, for example: *r*, *ṛ*, and *lṛ*, which are independent vowels properly pronounced without the aid of any other vowel; the diphthongs *e*, *ai*, *o*, *au*; the cerebral nasal *ṇ*; and *ṣ*, which is never a fricative. Other examples could also be given. The pronunciation of Sanskrit is based on the quantitative, and not the accentual principle. Long and short vowels should be carefully distinguished.

VOWELS

Devanāgarī letter	English equivalent	Pronounce as in ¹	Devanāgarī letter	English equivalent	Pronounce as in ¹
अ	a	rural	लृ	lr	revelry
आ	ā	father	ए	e	they
इ	i	itū	ऐ	ai	aisle
ई	ī	police	ओ	o	go
उ	u	full	औ	au	Haus (German)
ऊ	ū	rude			
ऋ	r	merrily	अं	m̐	(the <i>anusvara</i>) ²
ॠ	r̄	marine	अः	h	(the <i>visarga</i>) ³

CONSONANTS

क	k	kill	त	t	Similar to the previous five but with the tongue against the teeth as in the French dentals.
ख	kh	inkhorn	थ	th	
ग	g	get	द	d	
घ	gh	log-hut	ध	dh	
ङ	n	sing	न	n	
च	c	church	प	p	put
छ	ch	hitchhike	फ ⁴	ph	uphill
ज ⁴	j	jet	ब	b	bear
झ	jh	hedgehog	भ	bh	abhor
ञ	ñ	singe	म	m	map
ट	ṭ	true	य	y	year
ठ	ṭh	anthill	र	r	red
ड ⁴	ḍ	drum	ल	l	lull
ढ	ḍh	redhead	ळ	ḷ	Often for ḍ in Veda
ण	ṇ	tournament	व	v	ivy (but like w after consonants)
			श	ś	sure
			ष	ṣ	shun
			स	s	saint
			ह	h	hear

¹ Most examples in this column are taken from the Sanskrit-English dictionary of Sir M. Monier-Williams.

² A nasal sound, sometimes pronounced like *n* (as in *hamsa*), sometimes representing a final *m* before a consonant (*aham kṛtsnasya* ..).

³ An "h"-like aspiration at the end (*anītyah sarvasamskārah*) or occasionally in the middle (*duhkha*) of a word

⁴ The Hindustani letters ज, ङ and फ़ are transliterated as *z*, *r* and *f* respectively

In the works of Sri Aurobindo, words are transliterated not only according to this standard system, but according to a freer system, in which diacritical marks are omitted and a more natural English equivalent to the Sanskrit letter is employed. E.g. the word श्रद्धा, which is transliterated according to the standard system “*śraddhā*”, according to the freer system is spelled “*Shraddha*”. Sri Aurobindo preferred to use this freer system for most words of common occurrence.

In the glossary if a word spelled according to the freer system differs from the standard form in the letters used (disregarding diacritical marks), it is given after the standard form within parentheses. If there is no such difference (as in *ānanda*/Ananda), the standard form alone is listed.

In the Centenary Library, besides words transliterated according to these two systems, there are some Sanskrit words and names which are spelled in a quite unorthodox fashion. Most of these words are found in certain of Sri Aurobindo’s earlier writings. Examples are Opsara (*apsara*), poosta (*postā*). Although the editors of the Centenary Library have generally made all Indian words conform to one of the two regular systems of transliteration, some of these unorthodox spellings have been maintained in order to preserve the flavour of these earlier writings.

In the texts the plural has often been formed by adding the English *s*. In the Glossary this *s* is printed in roman type (e.g. *Vasus*). The proper Sanskrit plural is given in the *devanāgarī* spelling (e.g. वसवः = *Vasavaḥ*).

There are no capital letters in the *devanāgarī* script, however in the Glossary transliterated proper names have been capitalised.

Definitions

As far as possible, definitions have been made using Sri Aurobindo’s own words. Where it was necessary for the compilers to provide all or part of a definition they have placed their work within square brackets.

The definitions given are meant to bring out the significance of words *only as they are used by Sri Aurobindo* and are not intended as full and complete meanings of the words.

Note that Sanskrit words used in the definitions are themselves defined in their own places.

Inflected Forms

Most Sanskrit nouns and adjectives are listed under their “crude” or uninflected forms. If inflected forms also occur they are placed under the uninflected form, e.g. *hotā* under *hotṛ*, *ānandam* under *ānanda*. Very brief (and therefore sometimes technically incomplete) grammatical descriptions of the inflected forms are given; these descriptions indicate only how the form, as used by Sri Aurobindo, differs from the crude form.

Citations

The sources of most phrases cited by ŚRĪ Aurobindo (excluding those of common occurrence in Sanskrit texts) are given after the definitions within square brackets.

If the phrase as cited differs in some respect from the Sanskrit text, “cf.” is put before the citation.

If a word has been omitted from the phrase as cited, the omission is indicated by ellipsis points () in the *devanāgarī* spelling

Abbreviations

Beng	Bengali		
Hind	Hindī/Hindustanī (in this glossary applied to words common to several modern Indian languages)		
Ved	Veda/Vedic (Sanskrit words which are exclusively Vedic or of which the meanings given apply only to the words as used in the <i>Veda</i>)		
<i>RV</i>	<i>R̥g-veda</i>	<i>Māṇḍ</i>	<i>Māṇḍūkya Upaniṣad</i>
<i>Ait.</i>	<i>Aitareya Upaniṣad</i>	<i>Muṇḍ.</i>	<i>Muṇḍaka Upaniṣad</i>
<i>Bṛhad.</i>	<i>Bṛhadāraṇyaka Upaniṣad</i>	<i>Śvet.</i>	<i>Śvetāśvatara Upaniṣad</i>
<i>Chānd.</i>	<i>Chāndogya Upaniṣad</i>	<i>Tait</i>	<i>Taittirīya Upaniṣad</i>

ābhāsa आभास, [reflection; likeness]
abhaya अभय, fearlessness; passive freedom from fear
abhayam [nominative]
abhayam sāhasam yaśolipsā ātmaślāghā itī kṣatratejaḥ, see these words separately
abhayavacana अभयवचन, assurance of safety.
abhi अभी, fearless
abhimāna (Abhiman) अभिमान, [self-respect, pride, especially hurt pride or haughtiness]
abhinaksantaḥ अभिनक्षन्तः, they who travel towards (the goal) [*Ved*]
abhiseka (Abhishek) अभिषेक, [sprinkling, anointment, royal unction], coronation
abhito vartate अभितो... वर्तते, is all around. [*Gītā* 5 26]
abhūt sarvabhūtāni अभूत् सर्वभूतानि, he has become all existences. [cf *Īśa* 7]
abhyāsa अभ्यास, constant practice (of a method)
acalaḥ sanātanaḥ अचलः... सनातनः, motionless, sempiternal [*Gītā* 2.24]
acañcalatā अचञ्चलता, [absence of restlessness, quietude]
ācāra (Achara) आचार, [conduct], (rigid) custom, formally regulated method of self-discipline, rule of life.
ācāraśuddhi आचारशुद्धि, [purity of *ācāra*]
ācārya (Acharya) आचार्य, preceptor
acetanam अचेतनम्, [non-sentient]
Achara, see *ācāra*
Acharya, see *ācārya*
acintyam avyavahāryam अचिन्त्यम्... अव्यवहार्यम्, unthinkable, incommunicable. [cf *Mānd* 7]
acintyarūpa अचिन्त्यरूप, [of unthinkable form].
acintyarūpam [nominative] [*Mund.* 3 1 7; *Gītā* 8 9]
acitti अचित्ति, unconsciousness, the non-perceiving principle in our consciousness
acyuta अच्युत, [not-fallen, firm, solid], unperturbed, unmoved.

adbhutaḥ अद्भुतः, wonderful
ādeśa (Adesh, Adesha) आदेश, voice, impulsion, command
adevī māyā अदेवी माया, undivine *māyā*. [*Ved*]
adevīr māyāḥ [plural], formations of a dark and false creative knowledge
adhama अधम, [low, degraded]
adhamā gati अधमा गति, the lowest status; [the lowest path]
adhamām gatim [accusative] [*Gītā* 16 20]
ādharma (Adhar) आधार, vehicle [vessel, support], that in which the consciousness is now contained, mind-life-body
ādharma-siddhi आधारसिद्धि, [perfection of the *ādharma*]
adharma अधर्म, not-dharma
adhibhūta अधिभूत, the elemental, the objective phenomenon of being.
adhidaiva अधिदेव, that which pertains to the Gods (non-material powers), the subjective phenomenon of being
adhidarvata अधिदेवत, the divine element in the becoming
adhikāra अधिकार, capacity, something in the immediate power of a man's nature that determines by its characteristics his right to this or that way of *yoga*.
adhikāri अधिकारी, [one who has *adhikāra* (for a particular way of *yoga*)]
adhikāribheda अधिकारिभेद, [distinction between *adhikāris*].
adhīna अधीन, [subject to, subservient to]
adhiṣṭhāna अधिष्ठान, basis, standing ground (of the soul in Nature)
adhiṣṭhātri devatā अधिष्ठान्त्री देवता, indwelling Godhead.
adhiṣṭhāya अधिष्ठाय, [having dwelt in or stood upon]. [*Gītā* 4.6]
adhiṣṭhita अधिष्ठित, seated above
adhiyajña अधियज्ञ, the cosmic principle of works and sacrifice, the secret Divine who receives the sacrifice
adho gacchanti अधो गच्छन्ति, [they go

downwards] [*Gītā* 14.18]
adhogati अधोगति, [downward movement], descent (towards matter and mere form).
adhvara अध्वर, travelling, moving, a word for sacrifice, really an adjective, the full phrase is *adhvara yajña*. [*Ved*]
adhvarasya peśah अध्वरस्य पेशः, the form of the pilgrim-sacrifice. [*RV* 7.42.1]
adhvara yajña (Adhwara Yajna) अध्वर यज्ञ, the sacrifice that travels or is a travel to the home of the godheads [*Ved*.]
adhvaryu (Adhwaryu) अध्वर्यु, the conductor of the sacrifice, a priest of the pilgrim-sacrifice [*Ved*]
Adhwara Yajna, see *adhvara yajña*
Adhwaryu, see *adhvaryu*
adhyaksa अध्यक्ष, presiding person or presence, he who seated over all in the supreme ether oversees things, views and controls them from above.
adhyāropa अध्यारोप, imposition.
adhyātma अध्यात्म, the spiritual, everything that has to do with the highest existence [*ātman*] in us; the principle of the self in Nature
adhyātmacetasā अध्यात्मचेतसा, [by means of] a spiritual consciousness. [*Gītā* 3.30]
adhyātma-jivana अध्यात्म-जीवन, the spiritual life.
adhyātma-śāstra (Adhyatma-shastra) अध्यात्मशास्त्र, science and art of spiritual living.
adhyātma-sukham अध्यात्मसुखम्, spiritual happiness
adhyātmayoga अध्यात्मयोग, spiritual yoga
ādhyātmika (Adhyatmic) आध्यात्मिक, [spiritual].
adhyāya अध्याय, chapter
ādi-devam aṇaṁ vibhum आदिदेवमणं विभुम्, the original Godhead, the Unborn, the all-pervading Master. [*Gītā* 10.12]
aditayaḥ अदितयः, infinite beings. [*RV* 7.52.1]

aditaye anāgasah अदितये अनागतः, blameless before the Infinite Mother. [cf. *RV* 1.24.15, 5.82.6]
Aditi अदिति, the indivisible consciousness and *ānanda* of the Supreme, the Mother; the infinite Mother of the gods; supreme Nature or infinite Consciousness
Aditi devatāmayaī अदिति देवतामयी, *Aditi* full of the gods. [cf. *Kaṭha* 2.1.7]
Ādityāḥ (Adityas) आदित्याः, Solar gods, children of Infinity (sons of *Aditi*). [*Ved*]
Ādityāsaḥ [vocative], O Sons of the infinite Mother. [*RV* 7.52.1]
ādityavarṇa आदित्यवर्ण, [having the colour of the sun] [cf. *Gītā* 8.9]
ādityavat prakāśayati tat param आदित्यवत् ... प्रकाशयति तत्परम्, like a sun lights up that Supreme [*Gītā* 5.16]
ādityavat tamasaḥ parastāt आदित्यवत्तमसः परस्तात्, [like a sun beyond darkness]. [cf. *Śvet* 3.8, *Gītā* 8.9]
adreḥ sānu अद्रेः सानु, a level of the hill (of being). [*Ved*]
adri अद्रि, 1. hill, rock, stone, dense substance (a figure for the physical consciousness) 2. the pressing-stone. 3. the thunderbolt, the formed electric force of *Indra*. [*Ved*]
adr̥ṣṭa अदृष्ट, the unseen thing, Fate
advaita (Advaita) अद्वैत, [non-duality], One-Existence; Monism, Monistic
vedānta
advaita-jñānī (Advaita-jnani) अद्वैतज्ञानी, [one who follows the *advaita* path of Knowledge].
advaitavāda (Advaitavada) अद्वैतवाद, [the doctrine of *advaita*].
advaitavādin (Advaitavadin) अद्वैतवादिन्, [one who professes the *advaitavāda*].
advaitin (Advaitin) अद्वैतिन्, a Vedantic Monist.
advaya अद्वय, free from the duality.
Advaita etc., see *advaita* etc.
ādyā mahāśakti आद्या महाशक्ति, [the original *mahāśakti*].
ādyam puruṣam yataḥ pravṛttiḥ prasṛta

purāṇī आद्यं पुरुषं... यतः प्रवृत्तिः प्रसूता पुराणी, the original Soul... from whom proceeds the ancient sempiternal urge to action [*pravṛtti*]. [*Gītā* 15 4]
ādyā śakti (Adya Shakti) आद्या शक्ति, original Power, the supreme divine Consciousness and Power above the worlds; the Transcendent Mother
āgamisthā आगमिष्ठा, most ready to come [*RV* 5.76 2]
agaṇanaśakti अगणनशक्ति, infinite variations of energy.
aghaṭana-ghatana-patīyāsi अघटनघटनपटीयसी, very skilful in bringing about the impossible
Agni अग्नि, 1 the godhead of fire, [psychologically] the divine will perfectly inspired by divine Wisdom, and indeed one with it, which is the active and effective power of the Truth-Consciousness 2. [one of the five *bhūtas*] fire; the formative principle of intension, represented to our senses in matter as heat, light and fire.
Agni pāvaka अग्नि पावक, the purifying fire, the psychic fire.
Agni śakti (Agni Shakti) अग्नि शक्ति, the force of fire.
Agni vaiśvānara (Agni Vaishwanara) अग्नि वैश्वानर, 1. *Agni* as the universal in Man or universal Power. 2. the heat that digests food
ahaituka अहेतुक, [without any motive]; disinterested.
ahaituki अहेतुकी, feminine of *ahaituka*.
ahaituki bhakti अहेतुकी भक्ति, [motiveless devotion], inherent yearning.
aham अहम्, I.
aham ādīḥ sarvaśaḥ अहमादिः... सर्वशः, I am altogether and in every way the origin [*Gītā* 10.2]
ahambhāva अहंभाव, [the state of being "I"].
aham brahma asmi अहं ब्रह्मास्मि, I am brahman.
aham-buddhi अहंबुद्धि, ego-idea.
aham eva akṣayaḥ kālaḥ अहमेवाक्षयः कालः,

I am imperishable Time [*Gītā* 10 33]
ahamkāra (*ahankāra*, Ahankar) अहंकार, ego-sense, ego-idea, the divisional principle of ego-formation; the separative ego-sense which makes each being conceive of itself as an independent personality
ahamkartā अहंकर्ता, ["I" as the doer]
ahamkrta bhāva अहंकृत भाव, egoistic condition of consciousness
aham kṛtsnasya jagataḥ prabhavaḥ pralayas tathā अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा, I am the birth of the whole world and so too its dissolution [*Gītā* 7.6]
aham mrtyuḥ sarvaharaḥ अहं मृत्युः सर्वहरः, I am all-snatching death [cf. *Gītā* 10 34]
aham sarvasya prabhavo mattaḥ sarvam pravartate अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते, I am the birth of everything and from me all proceeds into development of action and movement. [*Gītā* 10 8]
aham tvām moksayiṣyāmi mā śucaḥ अहं त्वां... मोक्षयिष्यामि मा शुचः, I will deliver thee, do not grieve [see the following]
aham tvā sarvapāpebhyo moksayiṣyāmi mā śucaḥ अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः, I will deliver thee from all sin and evil, do not grieve [*Gītā* 18 66]
aham vedmi śuko vetti sañjaya vetti vā na vā अहं वेदमि शुको वेत्ति सञ्जयो वेत्ति वा न वा, [I know, Shuka knows, Sanjaya knows or perhaps does not] [*Mahā-bhārata* 1 1 81]
ahan अहन्, day.
ahankāra (Ahankar), see *ahamkāra*
ahimsā (Ahinsa) अहिंसा, harmlessness, non-injuring and non-killing.
ahimsā paramo dharmah अहिंसा परमो धर्मः, *ahimsā* is the highest law (*dharma*). Ahinsa, see *ahimsa*
Ahi Vrtra (Ahi Vritra) अहि वृत्र, [the serpent Vrtra] [*Ved*]
Airāvata ऐरावत, [the name of the elephant of Indra.]
aśvarya yoga ऐश्वर्य योग, divine yoga
aśvarya (Aishwarya) ऐश्वर्य, [one of the *astāsiddhis*]; the control over events,

lordship, wealth and all objects of desire, effectiveness of the Will acting on object or event without the aid of physical means
aiśvaryam [nominative]
ajānayat अजनयत्, [he brought it to birth].
ājñā आज्ञा, [command], thought that is will
ājñācakra (Ajna Chakra) आज्ञा चक्र, the centre between the eye-brows, which governs the dynamic mind, will, vision, mental formation.
ājñāna आज्ञान, Knowledge-Will, the operation by which the consciousness dwells on an image of things so as to govern and possess it in power.
ājñānam [nominative]
ājñānasambhūtaṁ hr̥stham saṁśayam अज्ञानसम्भूत हृत्स्थ ... सशयम्, [doubt born of ignorance stationed in the heart] [*Gitā* 4 42]
ājñānenāvṛtam jñānam tena muhyanti jantavaḥ अज्ञानेनावृतं ज्ञान तेन मुह्यन्ति जन्तवः, because Knowledge is veiled by Ignorance, mortal men [creatures] are deluded. [*Gitā* 5 15]
ajñeyam अज्ञेयम्, the Unknowable.
ajo vibhuḥ अजो विभुः, the unborn and the all-pervading Master. [cf. *Gitā* 10 12]
ajo'vyaya ātmā अजो ... अव्ययात्मा, the unborn and imperishable Self. [cf. *Gitā* 4 6]
akāla अकाल, timeless
akarma, अकर्मे, cessation from action
akartā अकर्ता, the non-doer
akartāram [accusative]
akartavyam, अकर्तव्यम्, that which should not be done
ākāśa (Akasha) आकाश, ether, [as one of the five *bhūtas*]. the static principle of extension which is the eternal matrix of things.
ākāśa brahman (Akasha Brahman) आकाश ब्रह्मन्, the ethereal *brahman*.
ākāśa-lipi, आकाशलिपि, the etheric writing
Akasha etc., see *ākāśa* etc.
akhaṇḍa rasa अखण्ड रस, undifferentiated

and unabridged delight.
akhārā [Hind] अखाड़ा, [a place for wrestling, gymnasium; club]
akratu अक्रतु, he who has not the will to work [*Ved*]
akṛta अकृत, not constructed or put together
akṛtsnavidaḥ अकृत्स्नविद, those who have not the knowledge of the whole [*Gitā* 3 29]
aksara (Akshara) अक्षर, 1. unmoving, immutable, the Immobile, the Immutable 2 syllable
aksara brahman (Akshara Brahman) अक्षर ब्रह्मन्, the immutable *brahman*.
aksaramavyaktam अक्षरमव्यक्तम्, unmanifest Immutable [*Gitā* 12 1]
aksaram paramam अक्षर ... परमम्, the supreme Immutable [*Gitā* 8 3]
aksara purusa (Akshara Purusha) अक्षर पुरुष, the immobile *purusa*, the Self standing back from the changes and movements of Nature
akṣaravṛtta अक्षरवृत्त, [in Bengali prosody, a type of metre in which a syllable ending in a consonant possesses a metrical value of two units when it occurs at the end of a word, otherwise it is generally considered to possess a value of one unit (cf. *mātrāvṛtta*)].
Akshara etc., see *aksara* etc
akṣitaṁ śravaḥ अक्षित श्रव, inexhaustible store of memory.
akuśalam अकुशलम्, inauspicious
alaksanam अलक्षणम्, without feature
alaṅkāra अलङ्कार, ornament
alpa अल्प, little, the little
amangala अमङ्गल, ill-fortune
amanyamānāḥ अमन्यमानाः, they who have no power to think and mentalise (the word and the truth it contains). [*Ved*]
amhoḥ अहो, out of the narrow existence, the narrowness full of suffering and evil, i.e., the unenlightened state of our limited mentality. [*RV* 5 65.4]

Amitābha Buddha अमिताभ बुद्ध, [in Buddhist legend “the *Buddha* of measureless splendour”] who turned away when his spuit was on the threshold of *nirvāṇa* and took the vow never to cross it while a single being remained in the sorrow and the Ignorance

amṛta (Amṛita) अमृत, 1. immortality. 2. the nectar of immortality, ambrosia, the food or drink of the gods, the immortalising delight of the divine ecstasy

amṛitam [nominative]

amṛitam sapantaḥ अमृत सपन्तः, they taste (or touch) immortality. [*RV* 5 3.4]

amṛtasya cetanam अमृतस्य चेतनम्, the awakening of the consciousness to immortality [*RV* 1 170 4]

amṛtasya putrāḥ अमृतस्य पुत्राः, sons of immortality. [*Śvet* 2.5]

amṛtatvāya kalpate अमृतत्वाय कल्पते, he becomes fit for immortality. [*Gītā* 2 15]

amṛte loke aksite अमृते लोके अक्षिते, [in the immortal inexhaustible world]. [*RV* 9 113 7]

amśa (Amśha) अंश, a portion

amśaḥ sanātanaḥ अंशः... सनातनः, an eternal portion. [*Gītā* 15 7]

amśāvatāra अंशावतारः, a partial Incarnation [*avatāra*].

Amśha, see *amśa*

anādī ubhau api अनादी उभावपि, both eternal without beginning [*Gītā* 13 20]

anāhata अनाहत, [name of the heart-lotus (*hṛtpadma*)].

ānanda आनन्द, bliss, delight, beatitude, spiritual ecstasy; the essential principle of delight, a self-delight which is the very nature of the transcendent and infinite existence.

ānanda ākāśa (Ananda Akasha) आनन्द आकाश, ether of bliss

Ananda Brahman, see *ānandam brahma*

ānandaghāṇaloka आनन्दघनलोक, [world of compact bliss].

ānandakosa आनन्दकोष, [bliss-sheath].

ānandaloka आनन्दलोक, [world of bliss]

ānandamaya आनन्दमय, 1. [full of *ānanda*], joyous 2 [= *ānandamaya purusa*].

ānandamaya āveśa आनन्दमय आवेश, [a blissful *āveśa*].

ānandamaya īśvara (Anandamaya Ishwara) आनन्दमय ईश्वर, [the Lord whose substance is *ānanda*], the Lord of existence and works and the Spirit of bliss

ānandamaya namaskāra आनन्दमय नमस्कार, [a blissful salutation].

ānandamaya purusa (Anandamaya Purusha) आनन्दमय पुरुष, Bliss-Self; the all-blissful being or all-enjoying and all-productive soul, an infinite “I Am” of Bliss

ānandam brahma (Ananda Brahman) आनन्द ब्रह्म, the *brahman* as the self-existent bliss and its universal delight of being; the bliss-existence

ānandam brahmaṇo vidvān na bibhēti kutaścana आनन्द ब्रह्मणो विद्वान् न बिभेति कुतश्चन, He who possesses the delight of the *brahman* has no fear from anything in the world [*Tait* 2 4]

ananta अनन्त, infinite, *Ananta* [a name of the serpent Śeṣa upon whose coils *Viṣṇu* sleeps after the cosmic *pralaya*]

anantam [nominative, neuter]

anantaguna अनन्तगुण, [having] infinite quality

anantam, see under *ananta*

anantam brahma (Anantam Brahman) अनन्त ब्रह्म, the [infinite *brahman*]

anante antaḥ अनन्ते अन्तः, within the Infinite. [*RV* 1.130 3; 4 1.7]

ānantya आनन्त्य, infinity.

anārya (Anaryan) अनार्य, [not-*ārya*, ignoble].

anāśaḥ अनाशः, they who have no force of the divine breath or mouth to speak it (does not mean “noseless”). [*RV* 5 29 10]

anātman अनात्मन्, not-Self

anātmavān अनात्मवान्, [not in possession of the Self.]

anātmyam anulayanam अनात्म्यम् . . .
अनिलयनम्, selfless, unhoused. [Tait.
2 7]

andharā tamah अन्ध तमः, a blind dark-
ness. [Īśa 9.12]

*andham tamah praviśanti ye avidyām
upāsate, tato bhūya iva te tamo ya
u vidyāyām ratāḥ* अन्धं तमं प्रविशन्ति
येऽविद्यामुपासते । ततो भूय इव ते तमो य उ
विद्यायां रताः ॥, into a blind darkness
they enter who follow after the Ig-
norance, they as if into a greater
darkness who devote themselves to
the Knowledge alone. [Īśa 9]

anejad ekam अनेजदेकम्, One unmoving.
[see the following]

anejadekam manaso javīyaḥ अनेजदेकं मनसो
जवीयः, One unmoving swifter than
mind. [Īśa 4]

aṅgarakṣaṇa (Angarakshana) अङ्गरक्षण,
[protection of the body].

aṅgarakṣaṇa mantra (Angarakshana
Mantra) अङ्गरक्षण मन्त्र, [a *mantra* for
the protection of the body].

Āṅgira अङ्गिर, a form of the name
Āṅgiras. [Ved.]

Āṅgiras (Angirasa) अङ्गिरस्, the *ṛṣi* who
represents the seer-will, in later times
regarded as one of the original
sages, progenitor of a clan of *ṛṣis*
that went by his name, however
it is clear that the word is used in
the *Veda* not merely as a name of
a certain family of *ṛṣis*, but with a
distinct meaning inherent in the
word: it must have meant flaming,
glowing; used as an epithet, a name
of *Agni*, etc. [Ved.]

Āṅgirasa अङ्गिरस, [relating to *Āṅgiras*];
a patronymic [from “*Āṅgiras*”]; used
as an epithet of *Brhaspati*. [Ved.]

Āṅgirasah, *Āṅgiras ṛṣis* (the Angirasas,
the Angirasa Rishis) अङ्गिरसः, अङ्गिरस्-
ऋषयः, a clan of *ṛṣis* that went by
the name of *Āṅgiras*, their progeni-
tor; the seven sages, the seven lustres
of *Agni*, his sons; burning powers of
the Light; divine or human types of

the seer-will. [Ved.]

anicchannapi balādiva nīyojitaḥ अनिच्छन्नपि
... बलादिव नियोजितः, although one
wishes not to, as if compelled by
force. [Gītā 3.36]

aniha अनिह, without wish.

aniketa अनिकेत, that has no mansion.
anulam amrtam अनिलममृतम्, immortal
Breath. [Īśa 17]

aṇimā अणिमा, [one of the *aṣṭasiddhis*]:
subtlety

anindrāḥ अनिन्द्राः, [they who are] not-
Indra. [Ved]

anirdeśyam अनिर्देश्यम्, indefinable

Aniruddha अनिरुद्ध, [the name of a son
of *Pradyumna*]

anurvacanīya अनिर्वचनीय, inexplicable, in-
effable.

ānirvīṇācetasā अनिर्विण्णचेतसा, with a con-
sciousness free from despondency.
[Gītā 6.23]

aniśa अनौश, not-lord, subject.

aniśvara अनौश्वर, [not-*īśvara*].

anīyaḥ sarvasaṃskāraḥ अनित्यः सर्वसंस्कारः,
same as the following, but singular
in form.

anīyāḥ sarve saṃskārāḥ अनित्याः सर्वे
संस्काराः, [all *saṃskāras* are transient].

anityam asukham अनित्यमसुखम्, transient
and unhappy. [see the following]

anityam asukham lokam imam अनित्यमसुखं
लोकमिमम्, thus transient and unhappy
world. [see the following]

*anityam asukham lokamimam prāpya
bhajasva mām* अनित्यमसुखं लोकमिमं प्राप्य
भजस्व माम्, thou who hast come to
this transient and unhappy world,
love and turn to Me. [Gītā 9.33]

anna अन्न, Food; gross visible matter;
in its origin the word meant simply
being or substance.

annam [nominative]

annakosa अन्नकोष, material or food
sheath.

annam, see under *anna*

annamaya ātmā अन्नमय आत्मा, [material
self.]

annamayam jagat अन्नमयं जगत्, gross

material world.
annamaya purusa अन्नमय पुरुष, soul in body; physical conscious being; material being
annam brahma अन्न ब्रह्म, Matter as the sole reality, Matter as the Eternal, Matter as the *brahman*. [Tait. 3 2]
annam vai sarvam अन्न वै सर्वम्, All is Matter
aṇor aṇiyāmsam acīntya-rūpam अणोरणीयसम्...अचिन्त्यरूपम्, subtler than subtlety, whose form is beyond thought [Gītā 8 9]
aṇor aṇiyāmsam atarkyam anupramāṇāt अणोरणीयासमतर्क्यमणुप्रमाणात्, subtler than subtlety and that which logic cannot reach [on account of the minuteness of its measure]. [cf. Katha 1.2 8; Gītā 8 9]
anriam अनृतम्, falsehood, not-truth or wrong application of the *satyam* in mental or bodily activity
antasya bhūreḥ अन्तस्य भूरेः, [of an] abundant falsehood [RV 7 60.5]
antaḥ-karaṇa अतःकरण, the inner instrument, mind; mind and vital as opposed to the body.
antahsukho'ntarārāmaḥ अन्तःसुखोऽन्तरारामः, he who has the inner happiness and the inner ease and repose. [see the following]
antaḥ sukho'ntarārāmas tathāntarjyotir eva yaḥ अन्तःसुखोऽन्तरारामस्तथाऽन्तरज्योतिरेव यः, he who has the inner happiness and the inner ease and repose and the inner light [Gītā 5.24]
antarātman अन्तरात्मन्, inner self; inner being; soul
antariksa (Antariksha) अन्तरिक्ष, "the intervening habitation"; the mid-region; the intermediate or connecting level of the vital or nervous consciousness; the vital worlds.
antariksam [nominative]
antaryāmin अन्तर्यामिन्, the inner control, the Guide in the conscious being.
anu ajāyata अन्वजायत, was born [Brhad. 1.1.2]

anubhava अनुभव, experience.
anubhūti अनुभूति, [feeling, experience].
anucchvāsa [Beng.] अनुच्छवास, [sobriety, staidness (opposite of *ucchvāsa*)].
anumantr अनुमन्त्र, giver of the sanction.
anumantā [nominative]
anumatī अनुमति, sanction; consent
anupaśyati अनुपश्यति, sees everywhere. [Īśa 6]
aṇur hyeṣa dharmah अणुह्येष धर्मः, [for] subtle is the law of it [cf. Katha 1.1 21]
anuṣṭhāna अनुष्ठान, religious exercise.
anustubh (*anustup*) अनुष्टुप्, [the name of a class of Sanskrit metres all of which have eight syllables in each *pāda*], the ordinary epic metre
aṇvīḥ अण्वीः, the subtle ones. [Ved]
anyad अन्यद्, other.
anyadeva अन्यदेव, "quite other", other verily. [Īśa 10,13]
anyadevatāḥ अन्यदेवताः, other godheads. [Gītā 7.20, 9.23]
anyaḥ अन्यः, other [Gītā 15.17]
āpaḥ, see *āpas*
apāna अपान, [one of the five *prāṇas*]: situated in the lower part of the trunk, it presides over the lower functions, especially over the emission of such parts of the food as are rejected by the body, and over procreation; it is intimately connected with the processes of decay and death; it is the breath of death, for it gives away the vital force out of the body.
apāpaviddham अपापविद्धम्, unpierced by evil; pure. [Īśa 8]
aparā prakṛti (Apara Prakṛiti) अपरा प्रकृति, the lower Nature, the external objective and superficial subjective apparent Nature which manifests all minds, lives and bodies.
aparārdha अपरार्ध, the lower half (of world existence); the lower hemisphere
aparā vidyā अपरा विद्या, the lower knowledge, the knowledge of the world.
apas अपस्, 1. work, activity. 2. the

Waters. 3 [one of the five *bhūtas*]: water [see the following, definition 2].

āpas, *āpaḥ* आपस्, 1. the Waters (the Vedic symbol for the seven cosmic principles and their activities). 2 [one of the five *bhūtas*] water, the materialising or outward flowing principle of continuation represented to our senses in matter as sap, seed, *rasa*

apatyam अपत्यम्, child, offspring

apauruṣeya अपौरुषेय, [of divine origin, not of the authorship of man]

Apnavāna अप्नवान्, [the name of a *ṛṣi*]; the doer of works; he who acts, he who attains or acquires the seer-wisdom. [Ved]

āpo devīḥ, *āpo divyāḥ* आपो देवीः, आपो दिव्याः, the divine waters [Ved]

āpo vicetasah आपो... विचेतसः, the waters that have perfect knowledge [RV 1.83 2]

aprakāśa अप्रकाश, absence of light, obscurity, forgetfulness

aprakāśita graha अप्रकाशित ग्रह, unrevealed or unmanifest planet.

apraketam अप्रकेतम्, inconscient [see the following]

apraketam salilam अप्रकेत सलिलम्, inconscient ocean [see the following]

apraketam salilam sarvam idam अप्रकेत सलिल सर्वम्... इदम्, all this was an ocean of inconscience [RV 10.129.3]

apramatta अप्रमत्त, free from negligence

apramattatā अप्रमत्तता, [the state of being free from negligence]

aprameya अप्रमेय, immeasurable

apravṛtti अप्रवृत्ति, inertia, [opposite of *pravṛtti*]

apriya अप्रिय, unpleasant; the unpleasant. *apriyam* [nominative]

apsaras (Apsara) अप्सरस्, [a celestial damsel], one of the divine Hetairae of Paradise

apsu sūrye अप्सु सूर्ये, in *sūrya* and in the waters. [see the following]

apsu sūrye mahad dhanam अप्सु सूर्ये

महद्धानम्, the great wealth which is found in the sun [*sūrya*] and in the waters [RV 8 68 9]

āptakāma आप्तकाम, satisfied in his desires

āptavākya आप्तवाक्यम्, authority (the recorded opinions of men who had *viveka*, or traditions and customs founded on an ancient enlightenment)

ārabhate karmayogam आरभते... कर्मयोगम्, engages in the *yoga* of action. [Gitā 3.7]

ārādhana आराधन, worship of the Divine (love, self-surrender, aspiration to the Divine, calling the name, prayer)

arādhas अराधस्, [without prosperity or felicity] [Ved]

ārambha आरम्भ, initiation [i.e. beginning].

arani (Aranis) अरणी, the [two] tinders (Heaven and Earth) [Ved]

Āraṇyaka आरण्यक, [a class of religious and philosophical writings closely connected with the *Brāhmaṇas*].

arati अरति, traveller, fighter, worker, pilgrim; the energy that does the great work [Ved]

arātiḥ अराती, the powers of undelight. [Ved]

Arcanānas अर्चनानस्, the name of a *ṛṣi*, “the pilgrim of the Light”, he who travels to the illumination created by the word. [Ved]

arhat अर्हत्, worthy; exalted, [in Buddhism] one extremely exalted or one who has risen high above the world, the *ārya* perfected.

ari अरि, a fighter, one's own champion, a hostile fighter, an enemy.

ariḥ krstayah अरिः कृष्टयः, the fighters, doers of work, the Aryan people, the warlike nations [Ved]

ārjava आर्जव, candour, sincerity, clearness, open honour

arka अर्क, sun, light; the Vedic hymn. *arkaiḥ* [instrumental plural], by the hymns of illumination [Ved]

arocayat अरोचयत्, [he illumined or made

it to shine]
ārodhanam divaḥ आरोधन दिवः, the ascending slope of heaven [RV 4.8.2,4]
ārogyam आरोग्यम्, [diseaselessness, health].
ārogyam utthāpanā saundaryam vividhānandaḥ iti śarīracatustayam, see these words separately
ārṣa prayoga आर्ष प्रयोग, ["rṣi's license". a form of expression, sometimes violating the normal rules of grammar, peculiar to the Vedic rṣis].
ārta अर्त, [one of the four classes of devotees]. the distressed, who turn to the divine help in the sorrow and suffering of existence [Gītā 7 16]
artha अर्थ, 1 [one of the four human interests] interest, material, economic and other aims and needs of the mind and body 2. object, thing. 3 meaning, significance [of a word].
arthān [accusative plural]
arthārthī अर्थार्थी, [one of the four classes of devotees] the seeker of personal objects, one who seeks the Divine for fulfilment of desire [Gītā 7 16]
arthasāstra (Arthashastra) अर्थशास्त्र, [(a book treating of) the science of political economy or political science].
arūp [Beng.], [formlessness, chaos].
arūpa अरूप, formless
arvat, *arvan* अर्वत्, अर्वन्, horse, war-horse.
arvatsu [locative plural]
arya अर्य, an aspiring soul, one who rises to the noble aspiration and who does the great labour as an offering in order to arrive at the good and the bliss [Ved]
aryaḥ [nominative]
ārya (Aryan) आर्य, the good and noble man; the fighter; he who strives and overcomes all outside him and within him that stands opposed to the human advance, he who does the work of sacrifice, finds the sacred word of illumination, desires the gods and increases them and is increased by them into the largeness

of the true existence; he is the warrior of the light and the traveller to the Truth.
āryabhūmi आर्यभूमि, [the country of the ārya, India], the Sacred Land.
aryaḥ, see under *arya*
Aryaman अर्यमन्, [Ved]. the Aspirer; the aspiring power and action of the Truth, the Force of sacrifice, aspiration, battle, journey towards perfection and light and celestial bliss by which the path is created, travelled, pursued beyond all resistance and obscurity to its luminous and happy goal. [Later] the chief of the Fathers [pitrs]
Aryamā [nominative]
āryam varnam (Arya Varna) आर्य वर्णम्, [the colour (varṇa) of the ārya]. [Ved]
Aryan, see *ārya*
aryapatniḥ अर्यपत्नी, [those (feminine)] possessed by the ārya, wives of the noble ones
āryā śakti आर्या शक्ति, [an Energy of the nature of the ārya]
āryāvarta आर्यावर्त, [the abode of the ārya, India]
asad ātman असदात्मन्, [the Self (ātman) as non-being], Universal Non-Being.
asakta-buddhiḥ sarvatra असक्तबुद्धिः सर्वत्र, [having] an understanding unattached everywhere. [Gītā 18 49]
asaktam sarvabhrt असक्त सर्वभूत, unattached, yet all-supporting [Gītā 13 15]
āsakti आसक्ति, [attachment].
asambhūti असम्भूति, the Non-Birth, non-Becoming. [Īśa 12]
asammūdhah ... martyesu असम्मूढः ... मर्त्येषु, unbewildered among mortals. [cf. Gītā 10.3]
āsana आसन, 1 [in hathayoga]: fixed posture, rigidly set position of the body. 2 a place and a fixed position (where the rṣis would sit still until they got *siddhi*).
aśanāyā mrtyuḥ अशनाया मृत्युः, the Hunger which is Death. [Bṛhad. 1.2.4]

aśānti अशान्ति, disquiet, trouble.
āsanya (*prāṇa*) आसन्य (प्राण), the chief
 Breath or Breath of the mouth.
 [Brhad. 1 3.7]
asat अस्त, Non-Being, Non-Existence,
 Nothingness; that which is not mani-
 fested and beyond manifestation and
 is not contained in the basis of mani-
 festation.
āścaryam आश्चर्यम्, mystery.
āśesataḥ अशेषतः, without omission or
 remainder. [Gītā 7.2 etc.]
āśeseṇa अशेषेण, without exception. [Gītā
 4.35 etc.]
Ashtasiddhi, see *aṣṭasiddhi*
Ashutosha, see *Āśutoṣa*
Ashwa, see *aśva*
Ashwamedha, see *aśvamedha*
Ashwattha, see *aśvattha*
Ashwins, see *Āśvins*
aśivam अशिवम्, evil.
aślīla अश्लील, [indecent].
asmajjuhūrāṇam enaḥ अस्मज्जुहुराणमेनः,
 ... from us the devious attraction of
 sin. [Īśa 18]
asmākebhiḥ nrbhiḥ अस्माकेभिः नृभिः, by our
 men. [Ved.]
aśnute saha brahmaṇā अश्नुते... सह ब्रह्मणा,
 enjoyeth... along with the *brahman*.
 [Tait. 2.1]
āśrama (Ashram) आश्रम, 1. the house
 or houses of a Teacher or Master
 of spiritual philosophy in which he
 receives and lodges those who come
 to him for the teaching and practice.
 2. the four *āśramas*. the four succes-
 sive stages or periods of the deve-
 loping human life: the period of
 the student, the period of the house-
 holder, the period of the recluse or
 forest-dweller, the period of the free
 super-social man.
āśraya आश्रय, the whole basis, lodge-
 ment, point of resort (of the con-
 sciousness and action).
asṛjata असृजत, loosed (it) forth.
aṣṭasiddhis अष्टसिद्धयः, [the eight *siddhis*
 (occult powers)].

aṣṭau ślokaśahasrāṇi अष्टौ श्लोकसहस्राणि,
 eight thousand *ślokaś* [Mahābhārata,
 Adiparva, 1.81]
asti hi ekam अस्ति हि एकम्, for it is the
 One.
asu अशु, vital force, might (which is
 the basis of all energetic and impe-
 tuous feeling and action).
āśu आशु, swift, full of swiftmess.
aśubham अशुभम्, evil, defect.
aśuddha अशुद्ध, impure.
aśuddhi अशुद्धि, [impurity].
asura असुर, [Ved.]: the Lord; used in
 the *Veda* as in the Avesta for the
deva, but also for the gods, his mani-
 festations; it is only in a few hymns
 that it is used for the dark Titans;
 [Later]: the strong or mighty one,
 Titan, a [hostile] being of the men-
 talised vital.
āsurisu आसुरीषु, into Asuric (births).
 [Gītā 16 19]
asurya असुर्य, titanic.
asuryāḥ [plural]
asūrya असूर्य, sunless, unilluminated.
asūryāḥ [plural] [Īśa 3]
asuryam असुर्यम्, the god-power, the
 mastering force of the Lord, the
 divine "asura" in us. [Ved.]
Āśutoṣa (Ashutosha) आशुतोष, [the
 swiftly placated (with sacrifice and
 effort), an epithet of *Rudra-Śiva*],
 the refuge of men.
asūyā असूया, [envy], carping.
aśva (Ashwa) अश्व, Horse, a figure of
 the *prāṇa*, the dynamic force of Life;
 Energy, Force.
aśvā अश्वा, mare
aśvāḥ [plural]
āsvāda आस्वाद, taste.
aśvamedha (Ashwamedha) अश्वमेध, the
 offering of the horse. [Ved.]: the
 offering of the Life-Power with all
 its impulses, desires, enjoyments to
 the divine existence. [Later]: [a great
 sacrifice performed by an imperial
 sovereign and sometimes used as a
 means of empire-building.]

aśvattha (Ashwattha) अश्वत्थ, fig-tree (symbolises the cosmic manifestation)

aśvavatī अश्ववती, having with her her horses, accompanied by the swift-nesses of force. [Ved.]

Aśvins (Ashwins, Aswins) अश्विनौ, the two Riders on the Horse; lords of the joyous upward action of the mind and the vital powers, twin divine powers whose special function is to perfect the nervous or vital being in man in the sense of active enjoyment, but they are also powers of Truth, of intelligent action, of right enjoyment [Ved.]

aśvyam अश्व्यम्, mass of abundance or power of the horse. [Ved.]

Aswins, see *aśvins*

asya mahimānam अस्य महिमानम्, his greatness. [Mund. 3.1.2; Śvet 4.7]

atarkyam अतर्क्यम्, that which logic cannot reach [Katha 1.2.8]

atat tvam asi अतत्त्वमसि, thou art not That [cf. *tat tvam asi*]

atha parā yayā tad aksaram adhigamya-te अथ परा यया तदक्षरमधिगम्यते, and then the higher by which is known the Immutable [Mund. 1.1.5]

Atharvan (Atharva) अथर्वन्, the ṛṣi of the journeying on the Path; [the seer of the *Atharva-veda*] [Ved.]

Atharvāṇaḥ (Atharvans) अथर्वानः, [the descendants of *Atharvan*]. [Ved.]

Atharva-veda अथर्ववेद, [the fourth *Veda*, composed by *Atharvan*].

atīva me priyāḥ अतीव मे प्रियाः, exceedingly dear to Me [Gītā 12.20]

ātmā, see under *ātman*

ātmabodha आत्मबोध, [awareness of the Self].

ātmadāna आत्मदान, self-giving.

ātmā (eva) abhūt sarvāṇi bhūtāni (sarva-bhūtāni) आत्मा (एव) अभूत् सर्वाणि भूतानि (सर्वभूतानि) the Self-existent has become all (these) becomings. [cf. *Īśa* 7]

ātmajñāna आत्मज्ञान, knowledge of the Self.

ātmanāyayā आत्मनायया, by self-*māyā*. [Gītā 4.6]

ātman आत्मन्, Self; Spirit; the original and essential nature of our existence; in relation to the individual [cf. *brahman*] the Supreme is our own true and highest Self, *ātman*.

ātmā [nominative]

ātmānam [accusative]

ātmanā ātmānam आत्मनात्मानम्, thyself by thyself [see the following]

ātmanā ātmānam vettha आत्मनात्मानं वेत्थ, thou knowest thyself by thyself. [Gītā 10.15]

ātmānam, see under *ātman*

ātmānam akartāram आत्मानमकर्तारम्, himself as the non-doer. [Gītā 13.30]

ātmānam avasādayet (न) आत्मानमवसावयेत्, [thou shouldst (not) depress the self]. [Gītā 6.5]

ātmānam niyamyā आत्मान नियम्य, [controlling the self]. [Gītā 18.51]

ātmānam sarvabhūtesu sarvabhūtāni cātmāni आत्मानं सर्वभूतेषु सर्वभूतानि चात्मनि, the Self in all existing things and all existing things in the Self. [cf. *Īśa* 6, cf. *Gītā* 6.29]

ātmānam sṛjāmi आत्मानं सृजामि, I loose forth myself [Gītā 4.7]

ātmanī atho mayi आत्मन्यथो मयि, in the Self and then in Me [Gītā 4.35]

ātmanī ātmānam ātmanā आत्मनि... आत्मानमात्मना, the self in the self by the self. [Gītā 13.25]

ātmanī sannnyasya आत्मनि संन्यस्य, [having renounced (them) into the Self].

ātmanī viśva-darśanam आत्मनि विश्वदर्शनम्, [the seeing of the universe within the Self].

ātmanyātmanā आत्मन्यात्मना, in the self by the self. [cf. *Gītā* 13.25]

ātmāprasāda आत्मप्रसाद, [happy tranquility of the Self].

ātmārati आत्मरति, the delight of the Self

ātmāratiḥ [nominative]

ātmārtham आत्मार्थम्, [for the sake of the Self].

ātmaśakti [Atmashakti] आत्मशक्ति, Self-Power.

ātmasamarpaṇa आत्मसमर्पण, self-surrender.

ātmasamarpanam [nominative]

ātmasamyama आत्मसमयम, self-discipline, the power and habit to control whatever needs control in the movements of the nature

ātmasāikarāṇa आत्मसात्करण, an assimilative appropriation, a making a thing settle into oneself and turn into characteristic form of our self-being.

Atmashakti, see *ātmaśakti*

ātmaślāghā आत्मश्लाघा, pride, self-confidence, knowledge of one's own might; with purification it becomes the divine Self within rejoicing in the Shakti of God as it pours itself out through the human *ādhāra*.

ātmaupamyena sarvatra आत्मौपम्येन सर्वत्र, all everywhere in the image of the Self. [Gītā 6.32]

ātmavān आत्मवान्, in possession of the Self.

ātma-vibhūti आत्मविभूति, God's power of various self-becoming

ātmaviśuddhaye आत्मविशुद्धये, for self-purification [Gītā 6.12]

ātri अत्रि, "the eater or the traveller": the devourer [a kind of demon], [Atri. a Vedic *ṛsi* from whom are descended the *Atris*]. [Ved.]

Atris अत्रयः, "eaters, travellers", the name of a family of *ṛsis* in the *Veda*.

aṭṭahāsyā अट्टहास्य, [loud laughter], the laughter that makes light of defeat and death and the powers of the ignorance.

aṭṭahāsyam [nominative]

AUM, [the sacred syllable *om* with its three constituent letters A, U, M shown separately].

avajānanti mām mūdḥā mānuṣīm tanum āśritam अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम्, deluded minds despise Me lodged in the human body. [Gītā 9.11]

avalambana अवलम्बन, a support.

avas अवस्, guard, safety, protection [Ved.]

avaśam prakṛter vaśāt अवशं प्रकृतेर्वशात्, helplessly subject owing to the control of *prakṛti* [Gītā 9.8]

avaśam vaśāt अवशं . वशात्, helplessly subject owing to the control . [see the preceding]

avastabhya अवष्टभ्य, leaning upon [Gītā 9.8]

avasthā अवस्था, status

avatāra (Avatar) अवतार, Incarnation, the descent into form; the revelation of the Godhead in humanity, the Divine manifest in a human appearance, the word *avatāra* means a descent, it is the coming down of the Divine below the line which divides the divine from the human world or status.

avedit अवेदीत्, one comes to (that) Knowledge [Kena 2.5]

āveśa आवेश, [entrance, possession], exultation of the uplifting of the consciousness, elation of the inrush and passage [of poetical inspiration].

avibhaktam ca bhūtesu vibhaktam iva ca sthitam अविभक्तं च भूतेषु विभक्तमिव च स्थितम्, indivisible but as if divided in beings [Gītā 13.17]

avicārī अविचारी, [one] without perception and deliberation

avidat अविदत्, he found.

avidhipūrvakam अविधिपूर्वकम्, not in the true order [Gītā 16.17]

avidyā अविद्या, the Ignorance, the consciousness of Multiplicity, the relative and multiple consciousness.

avidyāmāyā अविद्यामाया, [māyā of the Ignorance]

avidyāyām antare अविद्यायामन्तरे, within the Ignorance [see the following]

avidyāyām antare vartamānāḥ अविद्यायामन्तरे वर्तमानाः, living and moving within the Ignorance. [Katha 1.2.5, Mund. 1.2.8]

avikampena yogena yujyate अविकम्पेन योगेन युज्यते, unites himself (to Me) by an

untrembling *yoga*. [*Gitā* 10 7]
avikārya अविकार्य, immutable [*Gitā* 2 25]
avranam अवनम, without wound or scar.
 [*Īśa* 8]
avratān अवतान्, those who observe not
 the law of (thy) working [*Ved*]
avrdhaḥ अवृध, they who desire no in-
 crease [*Ved*]
āvṛtti आवृत्ति, repetition.
avyabhicāriṇi bhakti अव्यभिचारिणी भक्ति,
 unswerving devotion. [cf *Gitā* 13 11]
avyākṛta अव्याकृत, the Unmanifest
avyākṛta prakṛti अव्याकृत प्रकृति, undiffe-
 rentiated Nature
avyakta अव्यक्त, unmanifest, latent, con-
 cealed, the unmanifestation, unmani-
 fest principle, [in *sāmkhya*] the
 primary unmanifest seed-state of the
 manifest active eightfold nature of
 things; [in *vedānta*] the power in-
 volved or inherent in unmanifest
 Spirit or Self out of which cosmos
 comes and into which it returns
avyaktam aksaram अव्यक्तम् अक्षरम्, the un-
 manifest immutable [cf. *Gitā* 12 1]
avyaktam anuśeṣyam अव्यक्तम् अनिशेष्यम्,
 unmanifest, indefinable. [cf *Gitā*
 12 3]
avyaktamūrti अव्यक्तमूर्ति, whose image is
 not revealed [cf. *Gitā* 9.4]
avyakta parārdha अव्यक्त परार्ध, concealed
 higher hemisphere
avyaktāt param avyaktam अव्यक्तात्परम-
 व्यक्तम्, [an unmanifest Supreme be-
 yond the Unmanifest] [cf. *Gitā* 8 20,
Katha 1 3.11]
avyakto'ksaraḥ अव्यक्तोऽक्षरः, the unmani-
 fest immutable. [*Gitā* 8 21]
avyakto vyaktāt paraḥ अव्यक्तो व्यक्तात्परः,
 [unmanifest Supreme beyond the
 manifest]
avyavahārya अव्यवहार्य, incommunicable,
 without relations
avyavahāryam [nominative, neuter]
avyaya अव्यय, imperishable.
ayam ātmā brahma अयमात्मा ब्रह्म, this
 Self is the *brahman*. [*Māṇḍ* 2]
Ayāsyā अयास्य, [a *rṣi* associated with the

navagvas] [*Ved*]
ayoni-sambhava अयोनिस्तन्भव, Virgin
 [wombless] birth.

B

babhru बभ्रु, red gold or tawny yellow.
bābū [Hind] बाबू, [gentleman], espe-
 cially, a Bengali of the higher and
 middle class, [often used with the
 name like the English "Mr"].
baddha jīva बद्ध जीव, a soul in bondage.
badmās (Badmash, Budmash) [Hind.]
 बदमाश, [hooligan]
bahūni बहूनि, many. [see the following]
*bahūni me vyatītāni janmāni (tava cār-
 juna)* बहूनि मे व्यतीतानि जन्मानि (तव चार्जुन),
 many are My lives that are past,
 (and thine also, O Arjuna) [*Gitā* 4 5]
bahuvrihi बहुव्रीहि, [in Sanskrit grammar:
 attributive compound].
bāhyapūjā बाह्यपूजा, external worship
bāhya sparśa बाह्यस्पर्श, the touch of
 outward things. [cf *Gitā* 5 21]
baṭhak [Hind] बैठक, [deep knee-bends].
baṭhakkhānā [Hind] बैठकखाना, [draw-
 ing-room, parlour].
bakalam [Hind] बकलम्, [delegation of
 authority to another]
bala बल, strength.
balam [nominative]
bālaka बालक, [child, boy]
balam, see under *bala*
Balarāma (Balaram) बलराम, [the elder
 brother of *Kṛṣṇa*, sometimes re-
 garded as an *avatāra* of *Viṣṇu*].
balaślāghā बलश्लाघा, [boasting about
 (confidence in) one's strength].
bālavat बालवत्, as a child.
bande mātaram [Beng. pronunciation of
 वन्दे मातरम्], I bow to the Mother.
bandhu बन्धु, kin, friend
bandobast [Hind.] बन्दोबस्त, arrangement.
baniyā (Bania, Banya) [Hind] बनिया,
 [=vaiśya; merchant, shopkeeper].
barābhaya, Beng pronunciation of
 varābhaya.

barhis बरिहस्, the sacred grass, the seat of sacred grass. [Ved.]
barhiṣad pitarah (Barhiṣad Pitris) बरिहस् पितरः, [the Fathers “seated on the sacrificial grass”, a class of *pitṛs*]. [Ved.]
bāsanā [Beng.], [wish, longing, fanciful desire]. [cf. *vāsanā*]
behesta, see *bhiṣta*
bhadram भद्रम्, good, happy; anything good, auspicious, happy.
bhaga भग, enjoyment, enjoyer; *Bhaga*: the *deva* as the Lord of enjoyment, the divine Enjoyer in man.
bhāga भाग, share, portion, enjoyment. [Ved.]
Bhaga Savitr (Bhaga Savitrī) भग सवित्, [Savitr, the Creator, as *Bhaga*, the Enjoyer].
Bhagavad Gītā भगवद्गीता, [“the Song of the Blessed Lord”, a celebrated scripture in the form of a dialogue between *Kṛṣṇa* (*Bhagavān*) and *Arjuna* spoken on the battlefield of *Kuru-kṣetra*, which occurs as an episode in the *Mahābhārata*].
Bhagavān (Bhagawan, Bhagwan) भगवान्, God; the Lord of Love and Delight.
bhāgavata (Bhagavat, Bhagawata) भागवत्, 1. the *Bhāgavata Purāṇa* [one of the eighteen *Purāṇas*], the law of the *vaiṣṇava* dispensation of adoration and love. 2. [a worshipper of *Bhagavān*].
bhagavat-cetanā (Bhagavat Chetana) भगवच्चेतना, [the divine consciousness], the Mother.
bhāgavatī śakti भागवती शक्ति, [the divine Power].
Bhagawan, see *Bhagavān*
Bhagīratha भगीरथ, [the name of an ancient king of the solar dynasty who brought down the Ganga from heaven].
Bhagwan, see *Bhagavān*
bhāi bhāi ek thāin [Beng.] भाइ भाइ एक ठाई, brother and brother massed inseparably together.

bhajāmi भजामि, I accept (them) to My love. [Gītā 4.11]
bhajana (Bhajan) भजन, [a devotional song, worship].
bhajanu prītipūrvakam भजन्ति प्रीतिपूर्वकम्, they adore Me with an intense delight of love. [cf. *Gītā* 10 10]
bhajatī भजति, adores (Me), has *bhakti* (for Me) [Gītā 15 19]
bhakta भक्त, a lover and devotee of the Divine.
bhakti भक्ति, love for the Divine, devotion to the Divine.
bhaktimān me priyaḥ भक्तिमान्...मे प्रियः, the God-lover (the one who has love of Me) is dear to Me [Gītā 12.17]
bhaktimārga भक्तिमार्ग, [the path of *bhakti*]
bhaktivāda भक्तिवाद, [the gospel of *bhakti*]
bhaktiyoga भक्तियोग, [the *yoga* of devotion].
bhaktiā mām abhijānātī भक्त्या मामभिजानाति, by *bhakti* he comes to know Me. [Gītā 18.55]
bhāṅg [Hind.] भाग, [hemp, used as an intoxicant]
bhanga, see *varṇikābhaṅga*
bhaṅgī [Hind.] भगी, scavenger.
Bhārata (Bharat) भारत, India
Bhārataśakti (Bharata Shakti) भारत-शक्ति, [the *śakti* of India].
Bhāratavarṣa (Bharatavarsha) भारतवर्ष, India
Bhārati भारती, see *Mahī*.
bhargah savitur devasya yo no dhīyaḥ pracodayāt भर्गः सवितुर्देवस्य यो नो धियः प्रचोदयात्, [the power and light of the divine Sun (*Savitr*) ... which should impel our thoughts]. [cf. *RV* 3.62.10]
bhārgavāḥ (Bhargavas) भार्गवाः, a clan of *ṛṣis* [descended from *Bhrgu*] who went by his name; [same as the *Bhrgus*]. [Ved.]
bhartr भर्तृ, upholder; husband.
bhartā [nominative]
bhartrśokaparitāṅgī भर्तृशोकपरीताङ्गी, her whole body afflicted with grief for

her husband. [*Mahābhārata*, 3 64.12] · *bhāṣya* (Bhashya) भाष्य, a commentary.
bhāva भाव, 1. status of being. 2. a becoming 3 a subjective state, one of the secondary subjective becomings of Nature (states of mind, affections of desire, movements of passion, the reactions of the senses, the limited and dual play of the reason, the turns of the feeling and moral sense). 4 the affective nature. 5. general sensation. 6 [one of the *sadanga*]: the emotion or aesthetic feeling expressed by the form. 7. [in poetry: feeling, mood, sentiment]
bhāvāḥ [plural]
bhāva-karaḥ भावकरः, [maker of subjective becomings] [cf. *Gītā* 8.3]
Bhavānī (Bhawani) भवानी, [a name* of the Goddess]; the Mother; the Infinite Energy.
Bhavānī Bhārati (Bhawani Bharati) भवानी भारती, [*Bhavānī* as the *śakti* of India].
Bhavānī Mahiṣa-mardini (Bhawani Mahiṣa Mardini) भवानी महिषमर्दिनी, [*Bhavānī* as the slayer of the Buffalo-demon (*Mahisāsura*)].
Bhavānī Mandira (Bhawani Mandir) भवानी मन्दिर, [the temple of *Bhavānī*, the Mother]
bhavanti भवन्ति, they are.
bhavanti matta eva भवन्ति...मत्त एव, they are from Me [*Gītā* 10.5]
bhāvō'nyaḥ भावोज्यः, another status of existence. [*Gītā* 8.20]
Bhawani etc., see *Bhavānī* etc.
bhayānaka भयानक, [one of the eight *rasas*]: the terrible.
bheda भेद, difference, a different part.
bhedāḥ [plural]
bhedābheda भेदाभेद, difference and sameness.
bhoga भोग, enjoyment, possession
bhogaiśvarya-gatam prati भोगैश्वर्यगतिं प्रति, directed to enjoyment and lordship as its goal. [*Gītā* 2.43]
bhogalipsā भोगलिप्सा, [desire for *bhoga*].

bhogārtham भोगार्थम्, for the sake of enjoyment
bhogasāmarthyā भोगसामर्थ्य, capacity for enjoyment
bhogasāmarthyam [nominative]
bhogaḥ भोगिन्, [enjoyer].
bhoktā भोक्ता, enjoyer.
bhoktāram yajñatapasām भोक्तारं यज्ञ-तपसाम्, enjoyer of sacrifice and *tapas-yā* (askesis) [*Gītā* 5.29]
bhoktāram yajñatapasām sarvabhūta-maheśvaram भोक्तारं यज्ञतपसा सर्वभूतमहेश्वरम्, enjoyer of sacrifice and askesis, great Lord of all beings [cf *Gītā* 5 29]
bhrasṭa भ्रष्ट, [fallen (from *yoga*)]
Bhṛgu (Bhrigu) भृगु, a great *ṛṣi*, the son of *Varuṇa*; regarded as one of the original sages, progenitor of the clan of *ṛṣis* who went by his name
Bhṛgu (Bhrigus) भृगवः, solar powers of *Sūrya*, burning powers of the Sun; a family of *ṛṣis* in the *Veda*, [descendants of *Bhṛgu*]. [*Ved*]
bhrūmadhya भ्रूमध्य, [the place between the eyebrows].
Bhuyyu भुज्यु, "the seeker of enjoyment", son of King *Tugra* [*Ved*].
bhukti भुक्ति, enjoyment.
bhuktiḥ [nominative]
bhūmā भूमा, the Large.
bhūmi भूमि, earth.
bhunjīthāḥ भुञ्जीथाः, thou shouldst enjoy. [*Īśa* 1]
bhūr (Bhu) भूर्, the material world.
bhūri (*aspasta*) *kartvam* भूरि (अस्पष्ट) कर्तव्यम्, (there is made clear) the much that has still to be done. [*RV* 1.10 2]
bhūrlōka भूर्लोक, the material world, the world of formal becoming.
bhūta भूत, 1. a becoming, an existence. 2. an elemental power or spirit. 3 an element; the five *bhūtas*: elements, the five elemental states of substance. *ākāśa*, *vāyu*, *agni* (*tejas*), *āpas* (*jala*), *prithivī*
bhūtānām [genitive plural]
bhūtāni [nominative and accusative plural]

bhūta-bhāvana bhūteśa deva-deva jagat-pate भूतभावन भूतेषा देवदेव जगत्पते, lord of existences, cause of their becoming, God of gods, master of the universe [*Gitā* 10 15]
bhūtabhrn na ca bhūtas tho mamātmā bhūtabhāvanah भूतभृन्न च भूतस्यो ममात्मा भूतभावन, My self is that which supports beings and constitutes their existence, it does not dwell in them [*Gitā* 9 5]
bhūtabhrt भूतभृत्, that which supports beings. [see the preceding]
bhūtagrāmam भूतग्रामम्, multitude of beings or becomings
bhūta-karah भूतकर, [maker of existences] [cf *Gitā* 8 3]
bhūtānām, see under *bhūta*
bhūtānām īśvarah भूतानामीश्वरः, the lord of beings [*Gitā* 4 6]
bhūtāni, see under *bhūta*
bhūtāni abhūt भूतानि...अभूत्, became the becomings [cf *Īśa* 7]
bhūtāni... ātmānam भूतानि...आत्मानम्, existences... the Self [reference to *Īśa* 6 translated thus: but he who sees everywhere the Self in all existences and all existences in the Self...]
Bhutas, see under *bhūta*
bhūtvā bhūtvā भूत्वा भूत्वा, having come into the becoming again and again. [*Gitā* 8.19]
bhuvana भुवन, becoming; world.
bhuvanam [nominative]
bhuvar (Bhuvah) भुवर्, world of pure vitality, world of various becoming (the intermediate dynamic, vital or nervous consciousness).
bhuvārloka भुवर्लोक, world of free vital becoming in form.
bhūya eva śṛṇu me paramam vacaḥ भूय एव...शृणु मे परमं वचः, again hearken to My supreme word [*Gitā* 10.1]
bibāha [Beng. pronunciation of विवाह], [marriage].
bibhatsa बीभत्स, [one of the eight *rasas*]: the horrible or repellent.
Bibhishan, Beng. pronunciation of

Vibhiṣana
bideshī [Beng pronunciation of विदेशी], [foreign (goods)].
bihīṣṭa (behesta) [Hind.] बिहिस्त, Paradise
bijamantra बीजमन्त्र, [seed-mantra]
bila बिल, hole
bindu बिन्दु, [dot, point].
biparīta buddhi [Beng pronunciation of विपरीत बुद्धि], [deluded intelligence]
brahma, see under *brahman*
Brahmā (Brahma) ब्रह्मा, [*Ved*] 1. the Power of the Divine, which creates the worlds by the Word, 2. the priest of the Word [Later] the creative Deity [one of the *trimūrti*], the Eternal's personality of existence [*Brahmā* is the nominative, the uninflected form of the word is *brahman*, it differs from *brahman* "the Eternal" only in gender]
brahmabhūta ब्रह्मभूत, has become the *brahman*.
brahma-bhūyāya ब्रह्मभूयाय, [for] arriving at the Brahmic status [*Gitā* 18 53]
brahmacārin (Brahmachari) ब्रह्मचारिन्, [one who practises *brahmacarya*, a student].
brahmacarya (Brahmacharya) ब्रह्मचर्य, complete sex-purity
brahmacaryam [nominative]
brahmacatustaya (Brahmachatushtaya) ब्रह्मचतुष्टय, [the *catuṣṭaya* of the *brahman*]
brahmacatusṭayam [nominative]
Brahmā devānām prathamah sambabhūva ब्रह्मा देवानां प्रथमः सम्बभूव, *Brahmā* first of the Gods was born. [*Mūṇḍ* 1.1.1]
brahmadviṣaḥ ब्रह्मद्विषः, haters and destroyers of the Word [*Ved*]
brahmāgni ब्रह्मानि, the fire of the *brahman* [cf. *Gitā* 4.24, 25]
brahmajñānam ब्रह्मज्ञानम्, [knowledge (*jñāna*) of the *brahman*].
brahmaloka ब्रह्मलोक, world of the *brahman*, in which the soul is one with the infinite existence and yet

in a sense still a soul able to enjoy differentiation in the oneness, the highest state of pure existence, consciousness and beatitude attainable by the soul without complete extinction in the Indefinable

brahman ब्रह्मन्, [*Ved*] the sacred or inspired word, expression of the heart or soul; heart, the Vedic word or *mantra* in its profoundest aspect as the expression of the intuition arising out of the depths of the soul or being, the Soul that emerges out of the subconscious in Man and rises towards the superconscious and also word of creative Power welling upward out of the soul [*Vedānta*] the Reality; the Eternal, the Absolute; the Spirit, the Supreme Being, the One besides whom there is nothing else existent; in relation to the universe [cf *ātman*] the Supreme is *brahman*, the one Reality which is not only the spiritual, material and conscious substance of all the ideas and forces and forms of the universe, but their origin, support and possessor, the cosmic and supracosmic Spirit

brahma [nominative]

brahmaṇā [instrumental], by the hymn

brahmaṇi [locative], into the *brahman* [cf *Brahmā*]

brāhmaṇa (Brahmin) ब्राह्मण, [a member of the first of the four orders (*caturvarṇa*)]. the priest of knowledge; the man of learning and thought and knowledge; (symbolic idea): the Divine as knowledge in man

brahmaṇā, see under *brahman*

brahmānanda ब्रह्मानन्द, [the *ānanda* of the *brahman*]

Brāhmaṇas, ब्राह्मणा, [the portion of the *Veda*, distinct from its *mantra* (hymnal) portion, which contains rules for the employment of the *mantras* at various sacrifices, and

also detailed explanations of the origin and meaning of the *mantras* and numerous old legends].

Brahmaṇaspati ब्रह्मणस्पति, the lord of the divine word (*brahman*), the Creator (by the word)

brahmaṇā vipaścitā ब्रह्मणा विपश्चिता, with the wise-thinking *brahman* [*Tait.* 2.1]

brahmāṇḍa ब्रह्माण्ड, [the universe as the “egg of *Brahmā*”]

brahman . hiraṇyagarbha ब्रह्मन् हिरण्यगर्भ, [*brahman* as] Master of the Dream Universe [see *hiraṇyagarbha*]

brahmaṇi, see under *brahman*

brahma-nirvāṇa ब्रह्मनिर्वाण, extinction in the *brahman*

brahman prājña (*brahman avyakta*) ब्रह्मन् प्राज्ञ (ब्रह्मन् अव्यक्त), [*brahman* as] Master of the Trance Universe of Unmanifestation. [see *prājña*]

brahman-śakti (Brahman-Shakti) ब्रह्मन्-शक्ति, substance-force. [see *brahman* and *śakti*]

brahman virāt ब्रह्मन् विराट्, [*brahman* as] Master of the Waking Universe. [see *virāt*]

brāhmaṇya ब्राह्मण्य, Brahminhood; the *dharma* of the *brāhmaṇa*.

brāhmaṇyam [nominative]

brahmaṇyabhivyaktikarāṇi yoge ब्रह्मण्यभिव्यक्तिकराणि योगे, signs accompanying (or helpful to) the opening to the higher consciousness [*brahman*] in *yoga*. [*Śvet.* 2.11]

brahmaṇyādhāya (*brahmaṇi ādhāya*) कर्मāṇi ब्रह्मण्याधाय कर्माणि, having reposed (or founded) works on the *brahman* [*Gītā* 5.10]

brahmarandhra ब्रह्मरन्ध्र, [in *yoga*: the opening at the top of the skull].

brahmaśakti (Brahmaśakti) ब्रह्मशक्ति, [the soul-power of the *brāhmaṇa*]

brahmasamsparśam atyantam sukham aśnute ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते, he enjoys the exceeding happiness of the touch of the *brahman*. [*Gītā* 6.28]

brahma satyam jagan mithyā ब्रह्म सत्यं

जगन्मिथ्या, the Eternal is true, the world is a lie [*Vivekacūdāmaṇi* 20]
brahmāstra ब्रह्मास्त्र, [a *brahman*-missile]
Brahmasūtra (Brahma Sūtras) ब्रह्मसूत्र, [a well-known aphoristic work treating of the *brahman*, it is one of the main texts of the *vedānta* philosophy, also called *Vedānta-sūtra*]
brahmatejas, brahmatejaḥ (Brahmatej) ब्रह्मतेजस्, [the power and glory of *brahman*], a power of light full of spiritual force, illumination and purity of working
brahmavāda ब्रह्मवाद, [the gospel of the *brahman*], the Vedantic philosophy [as opposed to the *vedavāda*].
brahmavādīn ब्रह्मवादिन्, [one who professes the *brahmavāda*]
brahma-varcas ब्रह्मवर्चस्, same as *brahmatejas*
brahmavarčasya (Brahmavarčasya) ब्रह्मवर्चस्य, the force of *jñāna* working from within a man, which tends to manifest the divine light, the divine power, the divine qualities in the human being.
brahmavarčasyam [nominative]
brahmaid āpnoti ब्रह्मविदाप्नोति, the knower of *brahman* reacheth... [see the following]
brahmaid āpnoti param ब्रह्मविदाप्नोति परम्, the knower of *brahman* reacheth that which is supreme. [*Tait.* 2.1]
brahmaid brahmaṇi sthitaḥ ब्रह्मविद् ब्रह्मणि स्थितः, [the knower of the *brahman* established in the *brahman*]. [*Gītā* 5.20]
brahmavidyā ब्रह्मविद्या, the knowledge of *brahman*.
brahmavyaktikarāṇi yoge ब्रह्मव्यक्तिकराणि योगे, signs accompanying (or helpful to) the opening to the higher consciousness [*brahman*] in *yoga*. [cf. *Śvet.* 2.11]
brahmayoga ब्रह्मयोग, *yoga* [union] with the *brahman*. [see the following]
brahmayogayuktātmā ब्रह्मयोगयुक्तात्मा, [one with] his self in *yoga* (*yukta*) by

yoga with the *brahman*. [*Gītā* 5.21]
 Brahmin, see *brāhmaṇa*
brāhmī sthiti (Brahmisthiti) ब्राह्मी स्थिति, standing in the *brahman*, the Brahmic condition. [*Gītā* 2.72]
br̥had dyau बृहद् द्यौ, the great heaven. [*Ved*]
Brhaspati (Brihaspati) बृहस्पति, [*Ved*]: the Master of the creative Word (the stress in the name falling upon the potency of the Word rather than upon the thought of the general soul-power which is behind it). [Later] spiritual teacher of the gods, guardian of the planet Jupiter, chief of the high priests of the world.
brhat (Brihat) बृहत्, large, wide, the Large, the Vast (used to describe the world or plane of Truth-Consciousness) [*Ved*]
brhat dyau, see *brhad dyau*
brhat jyoti बृहत् ज्योति, the vast light. [*Ved.*]
 Brihaspati, see *Brhaspati*
 Brihat, see *Brhat*
 Brindaban, Brindavan, see *Vṛndāvana*
Buddha बुद्ध, [a great sage, sometimes considered to be one of the *avatāras* of *Viṣṇu*], the awakened spirit.
buddheḥ parataḥ बुद्धेः परतः, supreme over the intelligent will. [see the following]
buddheḥ paratastu saḥ बुद्धेः परतस्तु सः, that which is supreme over the intelligent will is He. [*Gītā* 3.42]
buddhi बुद्धि, intelligence-will; understanding; intellect, reason, thinking mind, the discriminating principle, at once intelligence and will
buddhibheda बुद्धिभेद, a division in the understanding. [see the following]
buddhibhedam janayet बुद्धिभेदं जनयेत्, should create a division in the understanding [cf. *na buddhibhedam* etc.]
buddhigrāhyam atindriyam बुद्धिग्राह्यमतीन्द्रियम्, beyond perception by the sense but seizable by the perceptions of the reason. [*Gītā* 6.21]

buddhikosa बुद्धिकोष, [the *kosa* of the *buddhi*, intellectual sheath]
buddhir lipyate बुद्धिलिप्यते, the understanding receives a stain [cf *Gītā* 18 17]
buddhiśakti बुद्धिशक्ति, [the full power (and perfection) of the *buddhi*]
buddhiśaktiḥ [nominative]
buddhiyoga बुद्धियोग, the *yoga* of the intelligent will
buddhi-yogam upāśritya बुद्धियोगमुपाश्रित्य, having resorted to the *yoga* of the will and intelligence [*buddhiyoga*]. [*Gītā* 18 57]
buddhyā viśuddhayā yuktaḥ बुद्ध्या विशुद्धया युक्तः, [in union by the purified *buddhi*] [*Gītā* 18 51]
buddhā bhāva-samanvitāḥ बुधा भावसमन्विताः, [the wise, rapt in emotion]. [*Gītā* 10 8]
budhna बुध्न, foundation. [*Ved.*]
budhne rtasya बुध्ने ऋतस्य, in the foundation of the Truth (*rtam*). [cf. *RV* 3.61.7]
Budmash, see *badmāś*
bujruki [Beng.] बुज्रुकि, [pretence, trick, imposture].
byrāgee, Beng pronunciation of *vairāgi*.

C

caddar (Chaddar) [Hind.] चद्दर, [a cloth worn to cover the upper body, shawl].
caitanya (Chaitanya) चैतन्य, consciousness
caitanya ātmā (Chaitanya Atma) चैतन्य आत्मा, [Self of consciousness].
caitanya-yaghana चैतन्यघन, concentrated consciousness, dense luminous consciousness. [same as *cidghana*]
caitanyaloka (Chaitanyaloka) चैतन्यलोक, [world of consciousness].
caitanya puruṣa (Chaitanya Puruṣa) चैतन्य पुरुष, conscious being; the all-conscious Soul
caitya guru चैत्य गुरु, the Guide in the

conscious being.
caitya puruṣa (Chaitya Puruṣa) चैत्य पुरुष, psychic Person; the psychic being.
cakra (Chakra) चक्र, [wheel]; circle; [disc, discus], subtle centre, ganglionic centre in the nervous system; [a group of *sādhakas*].
cakravartin, cakravartī rājā (Chakra-vartī Rājā) चक्रवर्तिन्, चक्रवर्ती राजा, [emperor, universal sovereign]
caksuḥ चक्षुः, eye, vision.
caksu lajjā (*chakshu lajja*) [Beng] चक्षु लज्जा, [modesty] the desire to be always pleasant and polite.
Çakya-Muni, see *Śākyamuni*
calā prthivī sthīrā bhāti चला पृथ्वी स्थिरा भाति, the earth moves, it appears to be still.
camasam caturvayam चमस चतुर्वयम्, the fourfold bowl [*RV* 4.36 4]
camū चमू, the wine bowl. [*Ved*]
canas चनस्, food; enjoyment, pleasure. [*Ved.*]
candāla (Chandala) चण्डाल, outcaste.
Caṇḍī (Chandī) चण्डी, a name of *Durgā*, the Goddess who is the energy of *Śiva*.
caṇḍibhāva (Chandibhava) चण्डीभाव, the force of *Kālī* manifest in the temperament.
caṇḍibhāvaḥ [nominative]
candra (Chandra) चन्द्र, 1 luminous; blissful. [*Ved.*] 2. [the moon].
candraloka (Chandraloka) चन्द्रलोक, [world of the Moon]
caprās (Chapras) [Hind.] चपरस, [badge (of authority)].
carsaṇi चर्षणि, effort, laborious action or work, or the doer of such action. [*Ved*]
carṣaṇiprāḥ चर्षणिप्राः, the doer of the work, the man. [*Ved*]
Cārvāka (Charvak) चार्वाक, [a materialistic philosopher; his school]
caturvarṇa (Chaturvarṇa) चतुर्वर्ण, the fourfold order: *brāhmaṇa*, *ksatriya*, *vaiśya*, *śūdra*.
cāturvarṇya (Chaturvarṇya) चतुर्वर्ण्य, [the system of] the four orders.

caturvyūha चतुर्व्यूह, fourfold manifestation (of God: *Śrīkṛṣṇa*, *Balarāma*, *Pradyumna*, *Anuruddha*); fourfold effective Power
caturyuga (Chaturyuga) चतुर्युग, [(a cycle of) the four *yugas*]
catuspād dharma चतुष्पाद धर्म, the perfect harmony of the four *dharma*s (*brāhmaṇyam*, *ksatram*, *vaiśyam*, *śaudram*).
catusṭaya (Chatusṭaya) चतुष्टय, [a set of four, quartet]
catvāro manavaḥ चत्वारो मनवः, the four *Manus* (the spiritual Fathers of every human mind and body) [*Gītā* 10 6]
caudharī (Chowdhury) [Hind] चौधरी, [the head man of a village].
celā (Chela) [Hind] चेला, disciple.
cestāḥ चेष्टाः, the many kinds of effort [*Gītā* 18 14]
cetanaḥ acetaneṣu चेतनः अचेतनेषु, conscious in the inconscient [cf. the following]
cetanaścetanānām चेतनश्चेतनानाम्, the (one) consciousness in (many) conscious beings. [*Kaṭha* 2.2.13; *Svet.* 6.13]
cetas चेतस्, [*Ved*]: knowledge, the conscious heart [Later. consciousness, mind, heart, soul]
cetayantī चेतयन्ती, awakening the consciousness to knowledge [see the following]
cetayantī sumatīnām चेतयन्ती सुमतीनाम्, awakener of the consciousness to right thinkings or right states of mind [*RV* 1 3 11]
Chaitanya etc, see *caitanya* etc.
Chaitya Puruṣa, see *caitya puruṣa*
Chakra, see *cakra*
Chakravartī Rāja, see *cakravartīn*
chakshu lajja, see *cakṣu lajjā*
Chandala, see *caṇḍāla*
chandas छन्दस्, rhythm; [metre, a Vedic hymn].
chandāmsī [plural]
Chandī, see *caṇḍī*
Chandībhava, see *caṇḍībhāva*
Chandra, see *candra*
Chandraloka, see *candraloka*

Chapras, see *caprās*
Charvaka, see *Cārvāka*
Chaturvarṇa, see *caturvarṇa*
Chaturvarṇya, see *cāturvarṇya*
Chatusṭaya, see *catusṭaya*
chāyā (Chhaya) छाया, [shadow], negative luminosity
Chela, see *celā*
Chhaya, see *chāyā*
Chhotalok, see *chotalok*
Chichchhakti, see *cit-śakti*
Chid-Ātman, see *cīd-ātman*
chinnābhram iva naśyati छिन्नाभ्रमिव नश्यति, fails like a dispersing cloud. [*Gītā* 6 38]
Chit, see *cit*
Chitrāgupta, see *Citrāgupta*
Chitrāratha, see *Citrāratha*
Chitta, see *citta*
Chit Tapas, see *cit tapas*
Chittashakti, see *cittaśakti*
Chittashuddhi, see *cittaśuddhi*
Chaddar, see *caddar*
chotalok (Chhotalok) [Beng] छोटलोक, [(a member of) the lower orders of society (a pejorative term)].
Chowdhury, see *caudharī*
chudis, see *cūrīs*
cicchakti, see *cit-śakti*
cīdākāśa चिदाकाश, [ether of consciousness], inner space.
cīd-ātman (Chid Ātman) चिदात्मन्, [self of consciousness].
cīdghana चिद्घन, dense luminous consciousness, the seed-state of the divine consciousness. [same as *caitanya*]
cikīrṣur lokasamgraham चिकीर्षुर्लोकसंग्रहम्, having for his motive the holding together of the peoples. [*Gītā* 3.25]
cimnaya चिन्मय, [composed of consciousness]; transcendental.
cimnaya deha चिन्मय देह, [cimnaya body], spiritualised conscious body.
cit (Chit) चित्, consciousness.
cit kosa चित्कोष, [the sheath of consciousness].
Citrāgupta (Chitrāgupta) चित्रगुप्त, [the

name of an attendant of *Yama* who records the good and evil deeds of each man].

Citraratha (Chitraratha) चित्ररथ, [the name of the chief of the *gandharvas*].

cit-śakti (Chit Shakti) चित्तशक्ति, consciousness-force, conscious force; the divine Energy, the Mother

citta (Chitta) चित्त, basic consciousness, mind-stuff, the general stuff of mental consciousness; passive memory, "heart and mind".

cittākāśa चित्ताकाश, mental or psychological ether.

cit tapas (Chit Tapas) चित्तपस्, consciousness-force, pure energy of Consciousness, the infinite divine self-awareness which is also the infinite all-effective Will

cittapramāthi चित्तप्रमाथि, [confusing the mind; exciting passion].

cittaśakti (Chittashakti) चित्तशक्ति, [the full power (and perfection) of the *citta*].

cittaśaktiḥ [nominative]

cittaśuddhi (Chittashuddhi) चित्तशुद्धि, purification of the *citta*

cittavṛtti चित्तवृत्ति, waves of consciousness, waves of reaction and response which rise up from the basic consciousness [*citta*]; the manifold activities of consciousness (thoughts and memories and desires and sensations and perceptions and feelings).

cittavṛttimirodha चित्तवृत्तिनिरोध, [control of the *cittavṛttis*], the conquest of all the movements of the mind. [*Yogasūtra* 1.2]

citti चित्ति, the Knowledge; the truth-perceiving conscious vision and knowledge.

citti acitti चित्ति अचित्ति, the Knowledge and the Ignorance. [cf the following]

cittum acittum cinavad vi vidvān चित्तमचित्ति चिनवद्वि विद्वान्, let the knower distinguish the Knowledge and the Ignorance. [*RV* 4.2 11]

cīyate चीयते, is piled up; grows [*Mund.* 1.1 8]

cūris (chudis) [Hind] चूडियां, [bangles]

D

dabhram evāpi tvam vettha brahmaṇo

rūpam दभमेवापि... त्वं वेत्थ ब्रह्मणो रूपम्, little indeed dost thou know the form of the *brahman*. [*Kena* 2 1]

dadhāti दधाति, establishes [*Īśa* 4]

dadhi दधि, curds, [*Ved.*]: the fixation of the yield of the cow in the intellectual mind.

Dadhikrāvan दधिक्रावन्, the divine war-horse, a power of *Agni*. [*Ved*]

daiṭyas दैत्या, [demons, sons of *Diti*].

daiva दैव, Fate, the influence of the Power or powers other than the human factor, other than the visible mechanism of Nature

daivam [nominative]

daivī दैवी, of the godheads or God-head. [see the following]

daivī hyesā gunamayī mama māyā दैवी ह्येषा गुणमयी मम माया, this is My divine *māyā* of the *guṇas* [*Gītā* 7.14]

daivī prakṛti दैवी प्रकृति, the divine nature.

daivya ketu दैव्य केतु, the divine perception. [*Ved.*]

dakṣa (Daksha) दक्ष, [*Ved*] strength generally; mental power, the power of judgment, discernment, discrimination; *Dakṣa* a god, master of the works of unerring right discernment [*Purāṇa*]: one of the *Prajāpatis*, the original progenitors.

daksāya kratve दक्षाय ऋत्वे, [for] capacity and effective power or will and discernment. [*Ved*]

Daksha, see *dakṣa*

dakṣiṇa (Dakshina) दक्षिण, 1 clever, skilful, right-hand; south. 2 giving or self-giving to the leaders of the sacrificial action.

dakṣiṇā (Dakshina) दक्षिणा, the pure intuitive discernment; *Dakṣiṇā*: the

goddess of divine discernment
[*Ved*]
dakṣiṇamārga (Dakshinamarga) दक्षिण-
मार्ग, [in the *Tantra*] the right-
hand path: the way of Knowledge,
Nature in man liberating itself by
right discrimination in power and
practice of its own energies.
dama दम, mastery
damana दमन, [taming, subduing, con-
quering]
dāna दान, giving.
dānam [nominative]
dānam vyayaḥ kauśalam bhogalīpsā iti
vaiśyaśaktiḥ, see these words sepa-
rately
dānavas दानवा, Titans, children of
Danu, the Mother of division.
daṇḍ [Hind] दण्ड, [a kind of exercise,
similar in some respects to the
push-up].
dandramyamāṇaḥ andhena nīyamāno
yathāndhaḥ दन्त्रम्यमाणः अन्धेन नीयमानो
यथान्धः, beating about like the blind
led by the blind [cf. *Katha* 1.2.5]
Danu दनु, the divided consciousness,
mother of *Vrtra* and the other
dānavas (same as *Diti*) [*Ved.*]
dānus दानवः, children of *Danu*, [a
class of demons]. [*Ved*]
daridra-nārāyaṇa-sevā दरिद्रनारायणसेवा,
[service of God in the poor]
daridrer sevā [Beng.] दरिद्रेर सेवा, [ser-
vice of the poor].
darśana (Darshan, Darshana) दर्शन,
seeing; the self-revelation of the
Deity to the devotee; [an occasion
when a spiritual personality in India
allows himself to be seen]; [the six
darśanas: the six systems of orthodox
Indian philosophy: *pūrva-mīmāṃsā*,
uttara-mīmāṃsā (*vedānta*), *nyāya*,
vaiśeṣika, *sāṃkhya*, *yoga*]
dāsa दास, [demon] [*Ved*]
daśa gāvaḥ दश गावः, the ten Rays.
[*Ved.*]
daśagvas (Dashagwas) दशगवाः, those who
sacrifice for ten months; seers of the

ten rays who enter with *Indra* into
the cave of the *paṇis* and recover the
lost herds [*Ved*]
daśa kṣipah दश क्षिप, the ten Casters.
[*Ved*]
dāsapatnī दासपत्नी, possessed by the
destroyers, in the possession of *Vrtra*
or *Vala* [*Ved*]
dāsa varṇa दास वर्ण, [the *varṇa* of the
dāsa] [*Ved*]
daśa yosaṇāḥ दश योषणा, the ten Brides.
[*Ved*]
dasma दस्म, potent, powerful for (or in)
action, doer of works. [*Ved.*]
dasra दस्, effectual in action [*Ved*]
dāsyā दास्य, service
dāsyam [nominative]
dāsyalīpsā दास्यलिप्सा, [desire to serve]
dāsyam, see under *dāsyā*
dasyus दस्यवः, Robbers, destroyers, di-
viders, plunderers, powers of dark-
ness; adversaries of the seekers of
Light and the Truth, there are two
great divisions of the *dasyus*: the
paṇis and the *vṛtras* [*Ved*]
dayā दया, pity
dehaśakti (Dehashakti) देहशक्ति, [the full
power (and perfection) of the body].
dehaśaktiḥ [nominative]
dehātma-buddhi, *dehātmakabuddhi* देहा-
त्मबुद्धि, देहात्मकबुद्धि, the state of per-
ception in which the body is identi-
fied with the Self
dehī देही, the embodied soul
deśa देश, place; country.
deśa-kāla-nimitta देश-काल-निमित्त, space-
time-causality
deśa-kāla-pātra (desh-kal-patra) देश-काल-
पात्र, the (right) place, the (right) time
and the (right) person.
deva देव, 1 god, godhead; God, God-
head, the Divine. 2. [*tāntrika* dis-
tinction of *sādhakas*]. the divine man
devān [accusative plural]
devabhāṣā देवभाषा, [the language of the
gods, applied to the Sanskrit lan-
guage].
deva-deva देवदेव, [God of gods], universal

deity
devadīṣah देवद्विषः, god-haters.
devakrīdānudarśanam देवक्रीडानुदर्शनम्,
 watching the sports of the gods.
 [Bhāgavata Purāṇa]
devān, see under *deva*
devanāgarī देवनागरी, [the name of the
 script (the one used in this glossary)
 in which Sanskrit is usually written].
devānām adabdhā (adabdhāni) vratāni
 देवानामदब्धा (अदब्धानि) व्रतानि, [the inviolate
 laws of the working of the gods]
 [Ved.]
devānām dhruva-vratāni देवानां ध्रुवव्रतानि,
 [the fixed laws of working of the
 gods]. [Ved.]
devānām prathamā vratāni देवानां प्रथमा
 व्रतानि, [the first laws of working of
 the gods]. [Ved.]
devān devayajo yānti madbhaktā yānti
mām api देवान्देवयजो यान्ति मदभक्ता यान्ति
 मामपि, [they who worship the gods
 go to the gods, but My devotees
 come to Me] [Gītā 7 23]
devanidaḥ देवनिदः, obstructors of the
 godhead. [Ved.]
devaputrāḥ देवपुत्राः, sons of the gods.
devatā देवता, [god, godhead].
devatān देवताति, the formation or “ex-
 tension” of the Divine. [Ved.]
devātmaśakti देवात्मशक्ति, self-power of
 the Godhead [see the following]
devātmaśaktim svaguṇair nigūdhām देवा-
 त्मशक्तिं स्वगुणैर्निगूढाम्, the self-power of
 the divine Existent hidden by its own
 modes [Śvet. 1.3]
devatva देवत्व, [divinity], godhead, the
 being of the *deva*.
devavīti देववीति, the manifestation of the
 Divine. [Ved.]
devavītaye [dative]
devayāna (Devayan) देवयान, a journey-
 ing of the gods or to the gods.
devayānāḥ [plural]
devayantah देवयन्तः, seekers or builders
 of the godhead. [Ved]
devayavaḥ देवयवः, seekers of the god-
 head. [Ved.]

devī देवी, [goddess], the divine *śakti* —
 the Consciousness and Power of the
 Divine, the Mother and Energy of
 the worlds
*Devī Caṇḍī Raṇarāṅgī Nrmuṇḍamā-
 līnī* (Devī Chandī Ranarāṅgī Nri-
 mundamalīnī) देवी चण्डी रणरङ्गिणी नृमुण्ड-
 मालिनी, [the goddess *Caṇḍī* who de-
 lights in battle and wears a garland of
 human heads]
devīr dyārah देवीद्वारः, the divine doors.
 [Ved.]
dhāmā धामा, placing, status, position,
 foundation; the placing of the law in
 a founded harmony which creates
 for us our plane of living and the
 character of our consciousness, ac-
 tion and thought [Ved]
dhāmāni [plural]
dhana धन, wealth; any kind of posses-
 sion
dhanam [nominative]
dhanvan (Dhanwan) धन्वन्, solid or desert
 field of Matter [Ved.]
dhāraṇā धारणा, the fixing of the mind
 on a single thought, feeling or object.
dhāraṇaśakti धारणशक्ति, faculty of hold-
 ing.
dhāraṇasāmarthya धारणसामर्थ्य, holding
 and responsive power; the power of
 sustaining the full stream of force, of
ānanda, of widening knowledge and
 being which descends into the mind
 and *prāṇa* and the vital and bodily
 functions
dhāraṇasāmarthyam [nominative]
dharma धर्म, literally that which one
 lays hold of and which holds things
 together, Law, law of being, stan-
 dard of Truth, rule or law of action;
 the collective Indian conception of
 the religious, social and moral rule
 and conduct; [one of the four human
 interests]. ethical conduct and the
 right law of individual and social life.
dharmagolā [Beng.] धर्मगोला, [a collec-
 tive warehouse established for the
 benefit of the entire community].

dharma-jīvana धर्मजीवन, the religious life
dharma-ksetre kuruksetre धर्मक्षेत्रे कुरुक्षेत्रे,
on the field of the (working out of
the) *dharma*, the field of *Kurukṣetra*
[*Gitā* 1.1]

dharma-rājya धर्मराज्य, the kingdom of
the *dharma*.

dharma-sādhana धर्मसाधन, the means of
fulfilment of *dharma*

dharma-sālā (Dharmashala) धर्मशाला, [a
building for the temporary accom-
modation of pilgrims]

dharma-sangha धर्मसङ्घ, a communal
body [*sangha*] which exists as the
expression of and is based in the
rules, features, structure of its life
on the maintenance of the *dharma*.

dharma-sāstra (Dharmashastra) धर्मशास्त्र,
[a scripture dealing with *dharma*].

Dharmashala, see *dharma-sālā*

Dharmashastra, see *dharma-sāstra*

dharma-yuddha, *dharmayuddha* धर्मयुद्ध,
धर्मयुद्ध, righteous battle.

dhātā'ham viśvatomukhaḥ धाताऽहं विश्व-
तोमुखः, I am the Ordainer whose faces
are on all sides. [*Gitā* 10.33]

dhenu धेनु, [*Ved.*]: “fosterer”, “nourish-
er”, fostering cow, cow

dhenavaḥ [plural]

dhi धी, thought power, intellect, the
understanding that holds and ar-
ranges.

dhiyaḥ [plural], thoughts.

dhīra धीर, steadfast (in the gaze of
one's thought); the strong and wise
soul.

dhīrāḥ [plural]

dhīras tatra na muhyati धीरस्तत्र न मुह्यति,
the strong and wise soul is not per-
plexed, troubled or moved by them.
[*Gitā* 2.13]

dhiṣaṇā धिषणा, intellect, understand-
ing. [*Ved.*]

dhiyaḥ, see under *dhi*

dhiyam ghrtācīm धियं घृताचीम्, bright
understanding, an intellect full of
a rich and bright mental activity.
[*RV* 1.2.7]

dhobī [Hind.] धोबी, [a washerman].
dhoti (Dhoty) [Hind.] धोती, [a cloth
to cover the lower body and legs,
worn by Hindu men]

dhṛti धृति, steadfastness, persistence of
will

dhṛtyā [instrumental], by a firm
and steady will.

dhruvam ध्रुवम्, permanence, the Perma-
nent

dhruvam adhruvesu ध्रुवमध्रुवेषु, perma-
nence in things that pass [*Katha*
2.1.2]

dhūmra धूम्र, smoke-coloured

dhyāna ध्यान, meditation, contempla-
tion, mental concentration whether
in thought, vision or knowledge.

dhyāna-yoga-paro nityam ध्यानयोगपरो
नित्यम्, [always resorting to the *yoga*
of meditation] [*Gitā* 18.52]

dhyāni ध्यानी, [one who practises *dhyāna*].

dhyāni buddha ध्यानी बुद्ध, [the medita-
ting *Buddha*]

dīksā दीक्षा, [initiation]

diśaḥ दिशः, regions

Diti इति, the divided being, the
separative consciousness, the Finite,
mother of the Titans, [same as
Danu] [*Ved.*]

divaḥ prthivyāḥ दिवः पृथिव्याः, [of] Heaven
and Earth: the mental and physical
consciousness in man [*Ved.*]

divaspade दिवस्पदे, in the seat of Heaven
[*Ved.*]

divasputra दिवस्पुत्र, son of Heaven. [*Ved.*]

divo napātā दिवो नपाता, [two] sons of
Heaven [*Ved.*]

divo rocanāni दिवो रोचनानि, the (three)
luminous worlds of *sva*. [*Ved.*]

divyā ātma-vibhūṭayaḥ दिव्या... आत्मविभूतयः,
divine self-manifestation in thy sove-
reign power of becoming. [*Gitā* 10.16]

divya caksu (Divya Chakshu) दिव्य चक्षुः,
divine eye.

divya janma दिव्य जन्म, the divine birth,
Avatarhood

divyam janma [nominative]

divyam karma दिव्यं कर्म, divine works.

divyam purusam दिव्य पुरुषम्, [to the divine *purusa*]
divyā navagvāḥ दिव्या नवगवाः, the heavenly Nine-rayed ones [Ved]
dosa दोष, [defect]; twilight
drastā द्रष्टा, seer
dravyayaṇa द्रव्ययज्ञ, material and physical offering
Dṛishti, see *drsti*
dr̥ḥa दृढ, strong, firm; the strong place. [Ved]
drsta दृष्ट, seen.
drsti (Dṛishti) दृष्टि, seeing, sight, vision; revelation, revelatory knowledge, direct vision of the Truth; direct inner seizing or a penetrating and enveloping luminous contact of the spiritual consciousness
dr̥ti दृति, a skin, literally a thing cut or torn (a partial formation out of the Truth-Consciousness) [Ved]
druhaḥ द्रुहः, hurts or those who hurt [Ved]
duḥkha दुःख, sorrow
duḥkha-bhoga दुःखभोग, [experience of sorrow]
duḥkham āptum दुःखमाप्नुम्, difficult to attain [Gītā 5 6]
duḥkham avāpyate दुःखम्... अवाप्यते, [is attained with difficulty]. [see the following]
duḥkham dehavadbhiḥ दुःख देहवद्भिः, [with difficulty by embodied souls] [see the following]
duḥkham dehavadbhir avāpyate दुःखं देहवद्भिरवाप्यते, [is attained with difficulty by embodied souls] [Gītā 12.5]
duḥkha-saṁyoga-viyogam दुःखसंयोगवियोगम्, the divorce of (the mind's) marriage with grief. [Gītā 6 23]
duḥkhavāda दुःखवाद, the gospel of sorrow
duḥṣvapnyam दुःस्वप्न्यम्, the evil dream (the false consciousness of that which is not the *rtam*). [RV 5 82 4]
durācāra दुराचार, [bad behaviour, ill conduct].
duratyayā दुरत्यया, hard to get beyond [Gītā 7.14]

durga दुर्ग, the path beset by manifold dangers and sufferings and difficulties [Ved]
Durgā दुर्गा, the goddess who is the energy of *Śiva*.
durgam pathasat दुर्गं पथस्तत्, difficult of going is that path. [Kātha 1 3.14]
duritam दुरितम्, wrong going, error or stumbling, sin and perversion, calamity, suffering, all ill result of error and ill doing [Ved.]
duritāni [plural]
dūta दूत, envoy
dvaita (Dwaita) द्वैत, dualism, dualistic *vedānta*
dvaitādvaita (Dwaitadwaita) द्वैताद्वैत, [dualism-non-dualism].
dvandva (Dwandva) द्वन्द्व, 1 a pair (of contraries). 2 [Sanskrit grammar: the dual compound]
dvandva-moha द्वन्द्वमोह, the delusion of the dualities [Gītā 7 28]
dvandvātīta द्वन्द्वातीत, beyond the dualities. [Gītā 4 22]
dvāpara (yuga) (Dwapara) द्वापर (युग), [the third of the four *yugas*]
dvau bhūtasargau द्वौ भूतसर्गौ, two creations of beings. [Gītā 16 6]
dvāvimau purusau द्वाविमौ पुरुषौ, [these two *purusas*] [see the following]
dvāvimau purusau loke ksaraś cākṣara eva ca द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च, there are two *purusas* in the world, the *ksara* and the *akṣara* [Gītā 15.16]
dvesa द्वेष, disliking, repulsion.
dvesāṁsi द्वेषांसि, hostile things, things that attack and divide. [Ved.]
dviṣaḥ द्विषः, foes; hostile powers; powers of undelight
Dvita (Dwita) द्वित, the “second” or “double”; the god or *rsi* of the second plane of the human ascent, that of the Life-Force; the Life-Soul. [Ved.]
Dwaita, see *dvaita*
Dwaitadwaita, see *dvaitādvaita*
Dwandva, see *dvandva*
Dwapara, see *dvāpara*

Dwita, see *dvita*

dyau द्यौ, Heaven (the pure mental consciousness). [*Ved.*]

dyauh [nominative]

Dyauspitā द्यौस्पिता, King of the heavens. [*Ved.*]

dyumatīm isam द्युमतीम् इषम्, the luminous impulsion. [cf. *RV* 7.5 8]

dyumato viprān द्युमतो विप्रान्, luminous sages. [cf. *RV* 6.17.14]

E

ei muhūrte ei kṣaṇe [Beng] एइ मुहूर्ते एइ क्षणे, [this moment, this instant]

eka एक, one, *Eka* one or single, the *purusa* of the material consciousness. [*Ved.*]

ekah [nominative, masculine]

ekam [nominative, neuter]

ekabhaktiḥ एकभक्तिः, single devotion. [*Gītā* 7.17]

ekah, see under *eka*

ekah, acalaḥ, sanātanaḥ एकः, अचलः, सनातनः, one, motionless, without beginning or end

ekam, see under *eka*

ekam bahudhā एकं बहुधा, one... in many ways. [see the following]

ekam bījaṁ bahudhā śaktiyogāt एकं बीजं बहुधा शक्तियोगात्, one seed, manifold by the *yoga* of might. [cf. *Śvet* 4.1 and 6.12]

ekam bījaṁ bahudhā yaḥ karoti एक बीजं बहुधा यः करोति, [who] fashions one seed in many ways. [*Śvet.* 6 12]

ekamevādṛitiyam एकमेवाद्वितीयम्, [one without a second]. [*Chānd.* 6 2 1]

ekam sad viprā bahudhā vadanti एकं सद्विप्रा बहुधा वदन्ति, the Existent is one, the sages express it variously. [*RV* 1.164.46]

ekam sat एकं सत्, one Existence. [see the preceding]

ekam sat bahudhā एक सत् बहुधा, the Existent is one... variously. [see the preceding]

ekātma-pratyaya-sāram एकात्मप्रत्ययसारम्, Whose substance is the certitude of One Self. [*Māṇḍ* 7]

ekatvam anupaśyataḥ एकत्वमनुपश्यतः, [of him] who sees everywhere oneness. [*Īśa* 7]

ekatvena prthaktvena bahudhā viśvato-mukham एकत्वेन पृथक्त्वेन बहुधा विद्वतोमुखम्, [in oneness, in separateness, manifoldly, in faces fronting everywhere]. [*Gītā* 9.15]

eko vaśi sarvabhūtāntarātmā एको वशी सर्वभूतान्तरात्मा, one controlling Spirit within all creatures. [*Kaṭha* 2 2.12]

esā brāhmī sthitiḥ एषा ब्राह्मी स्थितिः, [this is *brāhmī sthitiḥ*]. [*Gītā* 2 72]

esa dharmah sanātanaḥ एष धर्मः सनातनः, this is the eternal law

etad vai tat एतद्वै तत्, this truly is that; this is the God of your seeking. [*Kaṭha* 2 *passim*]

etad yonini bhūtāni (sarvāṇi) एतद्योनीनि भूतानि (सर्वाणि), this is the womb of (all) beings. [*Gītā* 7 6]

etām vibhūtim mama yo vetti एतां विभूतिं ... मम यो वेत्ति, [he who knows this My pervading lordship]. [*Gītā* 10.7]

etau vai mahimānau एतौ वै ... महिमानौ, these two are (his) greatnesses [*Brhad.* 1 1.2]

eva एव, indeed, verily.

Evayā Marut एवया मरुत्, a name of *Viṣṇu*. [*Ved.*]

G

gabhastī गभस्ति, 1 a ray of the sun. 2 forearm. [*Ved.*]

gadi [Beng] गदि, [throne, position of authority].

gadya-chanda [Beng.] गद्य छन्द, a prose poem.

gāh गाः, cows, rays of light. [*Ved.*]

gahana गहन, thick; dense. [see the following]

gahanā karmaṇo gatiḥ गहना कर्मणो गतिः, thick and tangled is the way of

works. [Gītā 4.17]
gāmbhīrya गाम्भीर्यं, [depth, gravity, solemnity]
gaṇa गण, 1 a subordinate minister (of a *devatā*) 2 republic.
Gaṇapati, same as *Gaṇeśa*
gandha गन्ध, odour
gandharva गन्धर्व, [Ved]: Lord of the host of delight. [Later: a celestial musician].
Gāṇḍīva (Gandiv) गाण्डीव, [the name of Arjuna's bow].
Gaṇeśa (Ganesha) गणेश, the *devatā* of spiritual knowledge, the Power that removes obstacles by the force of knowledge.
gaṇikā गणिका, [courtesan], Hetaira.
gantāsi nirvedam गन्तासि निर्वेदम्, thou shalt become indifferent. [see the following]
gantāsi nirvedam śrotavyasya śrutasya ca गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च, thou shalt become indifferent to Scripture heard or that which thou hast yet to hear. [Gītā 2.52]
garimā गरिमा, [one of the *aṣṭasiddhis*: the power of becoming heavy at will].
Garuda गरुड, [a mythical bird, chief of the feathered race, enemy of the serpent race, vehicle of Viṣṇu].
gata-saṅgasya muktasya jñānāvasthitacetasaḥ गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः, [of] the liberated man, freed from attachment, with mind, heart and spirit (*cetas*) firmly founded in self-knowledge. [see the following]
gata-saṅgasya muktasya jñānāvasthitacetasaḥ yajñāyācarataḥ karma samagraṃ praviliyate गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः यज्ञायारतः कर्म समग्रं प्रविलीयते, [all the works of the liberated man, freed from attachment, with mind, heart and spirit (*cetas*) firmly founded in self-knowledge who acts for the sake of sacrifice are dissolved]. [Gītā 4.23]
gati गति, goal; the movement to the goal, the way; journey, spiritual or supraterrrestrial status gained by

man's conduct or efforts upon earth.
gauḥ, see under *go*
gāvaḥ, see under *go*
gavesaṇā गवेष्णा, seeker of the cows. [Ved.]
gavi, see under *go*
Gaviṣṭhira गविष्ठिर, steadfast in the Light, the name of a *rṣi* [Ved.]
gāvo matayaḥ गावो मतयः, the illuminations of knowledge, the thoughts of the Truth. [Ved.]
gavyam गव्यम्, mass of the rays or cows. [Ved.]
gavyam ūrvam गव्यमूर्ध्वम्, the luminous wideness [Ved.]
gavyatā manasā गव्यता मनसा, [by] the mind that seeks the light. [RV 3.31.9, 4.1 15, 6.46 10]
gāyatra गायत्र, the simple hymn, that which brings up and sets in motion. [Ved.]
gāyatrī गायत्री, 1 [a famous Vedic *mantra* (RV 3 62.10)], the *mantra* for bringing the light of Truth into all the parts of the being 2. [a Vedic metre]
ghana घन, compact
gharma घर्म, [heat].
ghāt [Hind.] घाट, [a landing place at the side of a river or tank].
ghoraṇi karma घोरं कर्म, a dreadful work. [cf. Gītā 3.1]
Ghrita, see *ghṛta*
ghṛṇā घृणा, disgust, pity.
ghṛta (Ghṛita) घृत, clarified butter, ghee; light, shining, mental clarity. [Ved.]
ghṛtam [nominative]
ghṛtasya [genitive]
ghṛtācī घृताक्षी, luminous, bright with clarities, full of a rich and bright mental activity. [Ved.]
ghṛtam, see under *ghṛta*
ghṛtam na pūtam dhiṣaṇām घृतं न पूतं धिषणां, an understanding like pure light [cf. RV 3 2 1]
ghṛtaprusā manasā घृतप्रुषा मनसा, with a mind pouring *ghṛta*. [RV 2.3.2]

ghrtasñū घृतस्नु, dripping with light. [Ved.]
ghrtasya, see under *ghrta*
ghrtasya dhārāḥ घृतस्य धाराः, waters [streams] of the clarity [Ved.]
gīḥ गीः, utterance, word, speech; the word as a power of expression [Ved.]
gīraḥ [plural]
girām upaśrutim cara गिरामुपश्रुतिं चर, respond with the *śruti* to our words. [RV 1 10.3]
gīrvāhasaḥ गीर्वहसः, they who uphold the word [Ved.]
gīrvanasas गीर्वणसः, they who have joy in the word [Ved.]
gītā गीता, [song, the *Gītā*, see *Bhagavad Gītā*]
gnā ग्ना, female power of deity; the female divine Principle in the universe [Ved.]
gnāḥ [plural]
gnāvaḥ ग्नावः, female powers [Ved.]
go गो, cow; ray, light, radiance; consciousness; milk
gauḥ [nominative singular]
gāvaḥ [nominative plural]
gavi [locative singular], in the cow.
gobhiḥ [instrumental plural], with the radiances (the cows)
gonām [genitive plural], of the cows.
godā id revato madaḥ गोदा इद्रेवतो मदः, the intoxication of thy ecstasy gives indeed the Light [RV 1 4 2]
Gokula गोकुल, [the village where *Kṛṣṇa* was brought up].
goloka गोलोक, world of Love, beauty and *ānanda* full of spiritual radiances; the *vaiṣṇava* heaven of eternal Beauty and Bliss
gomad hiraṇyavad गोमद् . . . हिरण्यवद्, radiant, golden. [RV 1.92 16]
gomad vīravat dhehī ratnam uso aśvāvāt गोमदीरवद्वेहि रत्नमुषो अश्वावत्, O Dawn confirm in us a state of bliss full of light, of conquering energy, and of force of vitality. [RV 7.75.8]
gomat गोमत्, luminous, full of radiance. [Ved.]

gomatī गोमती [feminine of *gomatī*], brilliant, accompanied by or bringing the rays of light. [Ved.]
gonām, see under *go*
Goonda, see *gundā*
Goorkha, see *Gorkhā*
gopa, gopī गोप, गोपी, [cowherd, cowherdess], keepers and possessors of *goloka*
Gopati गोपति, Master of the herds (*Indra*) [Ved.]
gopī, feminine of *gopa*
gorā ātā gorā ātā [Hind.] गेरा आता गेरा आता, [a European is coming! a European is coming!]
Gorkhā (Gurkha, Goorkha) [Hind.] गोरखा, [a member of the ruling race of Nepal; a soldier from Nepal serving in the Indian army].
gosu yodhāḥ गोषु योधाः, fighters for the cows or rays. [RV 3.39 4]
gotama गोतम, most radiant.
Gotamāḥ (Gotamas) [plural], the masters of light, the family of the *rsi* Gotama Raghugana. [Ved.]
Gotamebhiḥ [instrumental plural]
graha ग्रह, planet (one that has a hold on the earth).
grāvan ग्रावन्, the pressing stone. [Ved.]
grha गृह, house
grhapati गृहपति, house-lord.
grhastha गृहस्थ, a householder.
grhasthāśrama (Grihasthashram) गृहस्थाश्रम, [one of the four *āśramas*]: the period of the householder.
grhyasūtras (Grihyasutras) गृह्यसूत्राणि, [ritual works containing directions for domestic rites and ceremonies].
Grihasthashram, see *grhasthāśrama*
Grihyasutras, see *grhyasūtras*
gu गु, cow; radiance. [Ved.]
gvaḥ [plural]
guhā गुहा, cave; the secret, unmanifest or superconscious parts of being.
guhāhitam गुहाहितम्, established in our secret being
guhāhitam gahvareṣṭham गुहाहितम् गह्वरेष्ठम्, established in our secret being and

lodged in the cavern heart of things.
[Katha 1.2 12]
guhāyām गुहायाम्, in the cave (the secret place of darkness).
guhyam गुह्यम्, secret thing
guhyāt गुह्यात्, than that which is hidden. *[Gītā 18 63]*
guhyatamam गुह्यतमम्, the most secret thing. *[Gītā 18 64, 9 1]*
guhyatamam śāstram गुह्यतमं शास्त्रम्, the most secret science *[śāstra]*. *[Gītā 15 20]*
guhyataram गुह्यतरम्, the more secret thing *[Gītā 18 63]*
gūḷham jyotiḥ गूळहं ज्योतिः, the secret light. *[Ved.]*
guṇa गुण, 1 quality, character, property. 2. the three *guṇas*: the three modes of nature. *sattva, rajas, tamas* 3 [in Sanskrit grammar]. vowel modification
guṇā guṇesu varānte गुणा गुणेषु वर्तन्ते, it is the modes of nature that are acting on the modes. *[Gītā 3.28]*
guṇa-karma गुणकर्म, quality and particular force of working.
guṇā varānta eva गुणा वर्तन्ते...एव, it is merely the *guṇas* that work. *[Gītā 14. 23]*
guṇḍā (Goonda) [Hind] गुडा, [rogue, hooligan]
 Gurkha, see *Gorkhā*
guru गुरु, teacher, spiritual teacher, guide.
gurugiri [Hind.] गुरुगिरी, [guru-hood].
gurvāda गुरुवाद, [the doctrine that stresses the indispensability of the *guru* to the spiritual seeker].
gvaḥ, see under *gu*

H

hāhākāra हाहाकार, [lamentation, wailing].
hājat [Hind.] हाजत, [lock-up, jail].
hakim [Hind.] हकीम, [a physician practising on the Arabic system].
hakimī [Hind] हकीमी, [the Arabic med-

ical system].
harṣa (Hansa) हर्ष, [goose, swan], “he who flies or evolves upward”.
Hanumat हनुमत्, [the divine monkey-devotee of *Rāma*].
Hanumān [nominative]
Hara-Gaurī हरगौरी, the brune body of the Lord and his Spouse, *īśvara* and *śakti*, the right half male, the left half female
haranti prasabham manah हरन्ति प्रसभ मनः, vehemently they carry away the sense-mind *[Gītā 2 60]*
*hari*¹ हरि, red gold or tawny yellow; a shining horse (of *Indra*) *[Ved.]*
hari [dual], the two bright horses (of *Indra*)
*Hari*² हरि, [a name of *Viṣṇu*]
Harivamśa (Harivansha) हरिवंश, [a poem supplementary to the *Mahā-bhārata* dealing with the history and adventures of *Kṛṣṇa* and his family].
harit हरित्, one of *Sūrya*’s horses (indicates a deep, full and intense luminousness). *[Ved]*
hāsyā हास्य, the active side of *sukham*; it consists in an active internal state of gladness and cheerfulness which no adverse experience mental or physical can trouble.
hāsyam [nominative]
hathayoga हठयोग, a system of *yoga* which selects the body and the vital functionings as its instruments of perfection and realisation; the use of the body for the opening of the divine life on all of its planes.
hathayogin हठयोगिन्, [one who practises *hathayoga*]
hāthī [Hind.] हाथी, [an elephant]
hāvabhāva [Hind.] हावभाव, [gestures, especially coquettish gestures, blandishments].
haviḥ हवि, the offering, the divine food, the wine of delight and immortality. *[Ved.]*
haviṣmaḥ हविष्मन्, the *deva*, lord of the divine offering. *[Ved.]*

havya हव्य, oblation (signifies always action). [Ved].
haya हय, [horse]
hetu हेतु, motive
himsā हिंसा, [injury]
hiraṇmaya pātra हिरण्मय पात्र, golden lid [cf. *Īśa* 15]
hiraṇya हिरण्य, gold (the concrete symbol of the higher light) [Ved].
hiranyagarbha हिरण्यगर्भ, the Golden Embryo; the Spirit in the Dream-State.
hiraṇyam jyotiḥ हिरण्यं ज्योतिः, the golden light. [Ved]
hiraṇyārūpam हिरण्यरूपम्, form of golden light. [Ved]
hiraṇyavartanī हिरण्यवर्तनी, having a golden or shining path, moving in the path of light. [Ved]
hlādni śakti (Hladini Shakti) ह्लादिनी शक्ति, [delight-giving power]
homa होम, the burned offering. [Ved].
hotr (Hotri) होतृ, the priest of the sacrifice, he who calls and brings the gods and gives them the offering. [Ved].
hotā [nominative]
hṛd हृद्, heart.
hṛdā taṣṭān हृदा...तष्ठान्, formed by the heart. [RV 1.67.2]
hṛdaya हृदय, heart
hṛdaye guhāyām हृदये गुहायाम्, in the heart — the secret heart-cave.
hṛd-padma, see *hṛt-padma*
hṛdya samudra हृद्य समुद्र, Ocean of the Heart. [cf. RV 4.58.5]
Hṛṣikeśa (Hrīshikeshā) हृषीकेश, ["Lord of the senses", an epithet of *Kṛṣṇa*]
hṛt-padma हृत्पद्म, the heart centre [lotus].
humkāra हुम्कार, [the sound *hum*, a potent mantric syllable].

I

icchā इच्छा, wish.
icchā-dveṣa इच्छाद्वेष, wish and disliking.
icchā-mṛtyu इच्छामृत्यु, the power of

abandoning the body definitively without the ordinary phenomena of death, by an act of will.
icchā-śakti इच्छाशक्ति, power of will.
idā nāḍī इडा नाडी, [one of the main nerve channels in the subtle body, situated on the left side of the central channel].
iha इह, here (in this life and body).
iha ca amutra ca इह च अमुत्र च, here and beyond.
ihava इहैव, here [itself], (in life, on earth, in the body).
Ikṣvāku (Ikshvaku) इक्ष्वाकु, the name of the head of the Solar line
Īlā इला, [Ved] the goddess of the Truth-vision, a faculty of the *riam* representing truth-vision or revelation; the highest Word, premier energy of the Truth-Consciousness; she who is the direct revealing vision in knowledge and becomes in that knowledge the spontaneous self-attainment of the Truth of things in action, result and experience. [Purāṇas] Mother of the Lunar dynasty.
Indra इन्द्र, the Master of the World of Light and Immortality (*svar*), the Power of divine Mind [Ved]
indra jyeṣṭho marudgaṇaḥ इन्द्र ज्येष्ठो मरुद्गणः, *Indra* eldest of the *Maruts*. [cf. RV 1.23.8, 2.41.15]
indrataṁ āngirastamā इन्द्रतमा अगिरस्तमा, "most-*Indra*", "most-*Āngirasa*". [Ved]
indriyas इन्द्रियाणि, the sense-faculties.
iś, iśa (Ish, Isha) ईश, ईशा, Lord
Īśāna (Ishana) ईशान, [master, ruler, a name of *Śiva-Rudra*]
iśā vāsyam ईशा वास्यम्, for habitation by the Lord. [see the following]
iśā vāsyam idaṁ sarvaṁ yat kiñca ईशा वास्यमिदं सर्वं यत्किञ्च, all this whatsoever ... is for habitation by the Lord. [see the following]
iśā vāsyam idaṁ sarvaṁ yat kiñca jagatyām jagat ईशा वास्यमिदं सर्वं यत्किञ्च जगत्या जगत्, all this is for habitation by the Lord, whatsoever is individual

universe of movement in the universal motion [*Īśa* 1]

Ish, Isha, see *īś*, *īśa*

Ishana, see *īśāna*

Ishita, see *īśutā*

Ishwara etc., see *īśvara* etc.

īśutā (Ishita) ईशिता, [one of the *aṣṭa-siddhis*], the perfect control over the powers of nature and over things inert and intelligent; effectiveness of will acting not as command or through the thought, by *ājñānam*, but through the heart and temperament (*citta*) in a perception of need or pure *lpsā*.

īṣitam preṣitam patati manas इषितं प्रेषितं पतति मनस्, ...missioned the mind shot falls to its mark. [cf. *kenesitam patati preṣitam manah*]

īṣṭa इष्ट, chosen, beloved; [= *īṣṭa-deva(tā)*]

īṣṭa-deva(tā) इष्टदेव(ता), the chosen deity; the name and form elected by our nature for its worship, a conscious Personality of the Divine answering to the needs of the seeker's own personality and showing to him in a representative image what the Divine is or at least pointing him through himself to the Absolute.

īśvara (Ishwara) ईश्वर, Lord, Master, the Divine, God.

īśvara-bhāva ईश्वरभाव, lordship, the temperament of the ruler and leader.

īśvaraḥ sarvabhūtānām hrdeṣe ईश्वरः सर्वभूतानां हृदेषे, the Lord in the heart of all creatures [*Gītā* 18.61]

īśvarakoṭi (Ishwarakoti) ईश्वरकोटि, divine man, a human being whose centre has already been shifted upwards or from the beginning elevated in the superior planes of conscious existence, was established in God rather than in Nature; such men are already leaning down from God to Nature, they may therefore in losing themselves in Him yet keep themselves and live in Man-God. [cf.

jīvakoṭi]

īśvara-śakti (Ishwara-Shakti) ईश्वर-शक्ति, the dual principle of the Lord [*īśvara*] and his executive Power [*śakti*].

īśvari (Ishvari) ईश्वरी, [feminine of *īśvara*, "she who has mastery"].

īśvari śakti (Ishvari Shakti) ईश्वरी शक्ति, Divine Conscious Force and World Mother.

iti इति, [thus, used to indicate direct speech, to include under one head a number of terms grouped together, etc.].

itihāsa इतिहास, historical tradition, a historico-mythic epic narrative, ancient historical or legendary tradition turned to creative use as a significant mythos or tale expressive of some spiritual or religious or ethical or ideal meaning

iti iti इति इति, it is this, it is this

J

jaḍa जड, inert, mechanical, insouciant.

jada laya जड लय, [an absorption of the self into the Spirit, which leaves the mind, life and body in a state of insouciance and inertia].

jada prakṛti जड प्रकृति, [inert nature].

jada samādhi जड समाधि, inert inner existence.

jadavat जडवत्, like a thing inert

jaḍavat paramahansa जडवत् परमहंस, a *paramahansa* who is outwardly inert and inactive, moved by circumstance or forces but not self-mobile, even though the consciousness is enlightened within.

jādū [Hind] जादू, magic.

jagadguru (*jagat-guru*) जगद्गुरु, the World-Teacher

jagadīśvaro vā जगदीश्वरो वा, or sovereign of the world.

jaganmithyā जगन्मिथ्या, the world is a lie. [*Vivekacūḍāmaṇi* 20]

jagannātha (Jagannath) जगन्नाथ, [Lord

of the world].
jagat जगत्, world, universe; (the word has the radical sense of motion): the perpetual movement, knot of motion.
jagat-guru, see *jagadguru*
jagati जगती, 1. the movement, universe; the universal motion. 2. [the name of a metre]
jagatyām jagat जगत्या जगत्, universe of movement in the universal motion. [Īśa 1]
jāgrat जाग्रत्, awake, the waking state, the consciousness of the material world
jahi kāmam durāsadam जहि काम दुरासदम्, slay desire which is hard to assail. [cf. *Gītā* 3.43]
jala जल, water, [as one of the five *bhūtas* see *āpas*, definition 2].
jāmayah जाययः, kindred, brothers. [*Ved.*]
jana जन, man; birth and delight, the delight that gives birth to life and world, [= *janaloka*].
Janaka जनक, [a famous king and sage, the father of *Sītā*].
janaloka जनलोक, the world of creative delight of existence.
janmabhūmi जन्मभूमि, the land of one's birth.
janma karma ca me divyam जन्म कर्म च मे दिव्यम्, My divine birth and work. [see the following]
janma karma ca me divyam evam yo veti tattvataḥ, tyaktvā deham punar-janma naiti mām eti so'rjuna. vīta-rāgabhayakrodhā manmayā mām upāśritāḥ, bahavo jñānatapasā pūtā madbhāvam āgatāḥ.
जन्म कर्म च मे दिव्यमेवं यो वेति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥
वीतरागभयक्रोधा मन्मया मामुपाश्रितः ।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥
He who knoweth thus in its right principles My divine birth and My divine work, when he abandons his body, comes not to rebirth, he comes to Me, O Arjuna. Delivered from

liking and fear and wrath, full of Me, taking refuge in Me, many purified by austerity of knowledge have arrived at My nature of being. [*Gītā* 4 9-10]
janma-mrtyu-jarā-duḥkhair vimukto'mr-tam āśnute जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते, free from birth and death and age and grief enjoys immortality [*Gītā* 14 20]
janma-mrtyu-jarā-vyādhi-duḥkha-doṣā-nudarśanam जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम्, the perception of the defects of existence, birth and disease and death and old age and sorrow. [*Gītā* 13 9]
japa जप, [repetition of a *mantra* or a name of God].
jarā-marāṇa-moksāya mām āśritya yatanti ye जरामरणमोक्षाय मामाश्रित्य यतन्ति ये, [they who, having resorted to Me, strive for release from age and death] [*Gītā* 7.29]
jarā-marāṇa-moksāya yatanti जरामरणमोक्षाय यतन्ति, [they strive for release from age and death]. [see the preceding]
jāt [Hind.] जात, [= *jāti*].
Jātavedas जातवेदस्, knower of the births (the worlds); [a Vedic epithet of *Agni*]
jāti जाति, caste.
jāti-dharma जातिधर्म, caste law and rule of living and conduct
jāti-sangha जातिसंघ, caste communal assembly.
jātyantaraparīṇāmāḥ prakṛtyāpūrāt जात्यन्तरपरिणामः प्रकृत्यापूरात्, [evolutionary change (*parīṇāma*) into another species is by the flooding of nature]. [*Yogasūtra* 4.2]
jitaḥ sargaḥ जितः सर्गः, conquered the creation. [*Gītā* 5 19]
jitakrodha जितक्रोध, [one who has conquered anger].
jitātmā जितात्मा, a soul self-conquered.
jitendriya जितेन्द्रिय, [one who has conquered the senses].
jitvā śatrūn bhunṅṣva rājyaṁ samrd-

dham जित्वा शत्रून्भुङ्क्ष्व राज्यं समृद्धम्, conquer thy enemies and enjoy an opulent kingdom [Gītā 11 33]
jīva जीव, 1 living creature 2 the spirit individualised and upholding the living being in its evolution from birth to birth (the full term is *jīvātman*)
jīvabhūtām जीवभूताम्, [who] has become the *jīva* [Gītā 7 5]
jīvakoti जीवकोटि, a human being leaning pre-eminently to the symbol-nature, who, once immersed, cannot return, he is lost in God to humanity [cf *iśvarakoti*]
jīvanmukta जीवन्मुक्त, living liberated man
jīvanmukti जीवनमुक्ति, [liberation while living]
jīva purusa (Jīva Puruṣa) जीव पुरुष, [the *jīvātman* as a Person (*purusa*)]
jīvātman जीवात्मन्, the individual self, central being, the *ātman*, spirit or eternal self of the living being, the multiple Divine manifested here as the individualised self or spirit of the created being [cf *jīva*]
jīvātmā [nominative]
jīvātmikām जीवात्मिकाम्, in its essence the *jīva*.
jñāna ज्ञान, knowledge, wisdom, supreme self-knowledge; the essential aspect [cf *vijñāna*] of the true unifying knowledge, the direct spiritual awareness of the supreme Being
jñānam [nominative]
jñānadhāraṇasāmarthyam ज्ञानधारणसामर्थ्यम्, [capacity for receiving and sustaining knowledge]
jñānadīpena bhāsyatā ज्ञानदीपेन भास्यता, with the blazing lamp of knowledge [Gītā 10 11]
jñānakāṇḍa ज्ञानकाण्ड, the section of knowledge [of the *Veda*], identified with the *Upanisads* [cf *karmakāṇḍa*]
jñānalipsā ज्ञानलिप्ता, [desire for knowledge]
jñānalipsā jñānaprakāśo brahmavacasyam sthairyam iti brahmatejah,

see these words separately
jñānam, see under *jñāna*
jñānam brahma ज्ञान ब्रह्म, the *brahman* as the self-existent consciousness and universal knowledge
jñānam caitanyaṁ jyotir brahma ज्ञान चैतन्य ज्योतिर्ब्रह्म, [the *brahman* is knowledge, consciousness and light]
jñānam trikāladrstiḥ astasiddhiḥ samādhiḥ iti vijñānatustayam, see these words separately
jñāna-nirdhūta-kalmasāḥ ज्ञाननिर्धूतकल्मषाः, [they whose sins have been removed by knowledge] [Gītā 5 17]
jñānaprakāśa (Jñānaprakāśa) ज्ञानप्रकाश, [light of knowledge]
jñānaprakāśo [nominative, modified form]
jñāna-śakti (Jñāna Śakti) ज्ञानशक्ति, power of knowledge
jñāna-yajñena yajanto mām upāsate ज्ञानयज्ञेन...यजन्तो मामुपासते, [they, sacrificing with the sacrifice of knowledge, worship Me]. [Gītā 9 15]
jñānayoga ज्ञानयोग, the *yoga* of knowledge, self-realisation and knowledge of the true nature of the self and the world
jñānayogena sāṅkhyānām ज्ञानयोगेन साङ्ख्यानम्, by the *yoga* of knowledge of the *sāṅkhyas* [Gītā 3 3]
jñāni (bhaktaḥ) ज्ञानी (भक्तः), [one of the four classes of devotees] the God-lover who has the knowledge [Gītā 7 16]
jñātā iśvaraḥ ज्ञाता ईश्वरः, Knower and Lord
jñātṛ ज्ञातृ, knower.
jñātā [nominative]
jñātum drastum tattvena praveṣṭum ca ज्ञातुं द्रष्टुं...तत्त्वेन प्रवेष्टुं च, to know, to see in all the principles and powers of (My) existence and to enter... [Gītā 11 54]
jñeyam ज्ञेयम्, [that which is] to be known.
jugupsā जुगुप्सा, shrinking, contraction, self-protecting recoil; the feeling of

repulsion caused by the sense of a want of harmony between one's own limited self-formation and the contacts of the external with a consequent recoil of grief, fear, hatred, discomfort, suffering
vyāyāsī karmaṇo buddhiḥ ज्यायसी...कर्मणो...बुद्धिः, the intelligence [*buddhi*] is greater than works [*Gitā* 3.1]
jiñāsu जिज्ञासु, [one of the four classes of devotees] the seeker of God-knowledge [*Gitā* 7.16]
vyoti, vyotiḥ, see *vyotis*
vyotiḥ āryam ज्योतिरार्यम्, light of the truth [*RV* 10.43.4]
vyotiṃśi ज्योतींषि, lights, splendours, shining things
vyotir-agrāḥ ज्योतिरग्रः, [they who are] led by the light, having the light in their front. [*RV* 7.33.7]
vyotirbrahma ज्योतिर्ब्रह्म, the Light that is *brahman*.
vyotirmaya ज्योतिर्मय, [full of light], radiant, luminous.
vyotirmaya brahman ज्योतिर्मय ब्रह्मन्, [*brahman* full of light]
vyotirmaya deha ज्योतिर्मय देह, radiant or luminous body.
vyotis ज्योतिस्, (the authentic spiritual) light

K

kabirāj, see *kavirāj*
kabīwālās [Beng.] कबिवाला, [a class of poetasters who specialised in the art of mutual jibing in verse]
kacahari (Katcherry) [Hind.] कचहरी, [a public office, court].
kaccā (Kaccha) [Hind.] कच्चा, [unripe, raw, imperfect].
Kailāsa कैलास, [the name of a fabulous mountain, residence of *Kuvera* and paradise of *Śiva*].
kaivalya कैवल्य, [absolute unity].
kāḥ [Beng.] কাজ, work.
kalā कला, an aspect.

kāla काल, Time (in its essentiality), Spirit of the Time, Zeitgeist.
kalāśa कलश, jar
Kālasamhāra कालसंहार, [*Śiva* as the destroyer of Time or Death].
Kālī काली, [the terrible form of the Divine Mother], the mother of all and the destroyer of all
kalikahla कलिकलिल, the chaos of the *kalī* [yuga]
kalilam कलिलम्, chaos
kalī (yuga) कलि (युग), [the last of the four yugas] the iron age
Kalkī कल्कि, [the tenth and final *avatāra* of *Viṣṇu* who will fulfil in power the great struggle which the previous *avatāras* prepared in all its potentialities]
kalpa कल्प, aeon.
kalyāṇa-śraddhā कल्याणश्रद्धा, belief in and will to the universal good.
kalyāṇatama कल्याणतम, most blessed. [cf. *Īśa* 16]
kāma काम, desire, [one of the four human interests] satisfaction of desires of all kinds
kāmaḥ [nominative]
kāmadhuk कामधुक, the cow of plenty.
kāmaḥ, see under *kāma*
kāmaḥ prema dāsyalipsā ātmasamarpaṇam itī śūdraśaktiḥ, see these words separately
kāmaḥ tais tair hrtaḥjñānāḥ कामैस्तैस्तैर्हृतज्ञानाः, [those whose knowledge is carried away by various desires]. [*Gitā* 7.20]
kāmanā कामना, [desire, wish].
kāmaśāsanā कामशासना, [subconscious impression (*vāsanā*) of lust or other desire].
kāmin कामिन्, [one who desires; lover].
Kamsa कंस, [the evil uncle of *Kṛṣṇa*, who was killed by *Kṛṣṇa*].
Kandarpa कन्दर्प, the love-God.
kāpāhka (Kapalik) कापालिक, [a kind of *śaiva* ascetic who carries a human skull].
Kapila कपिल, [an ancient sage, the

traditional founder of the *sāmkhya* system of philosophy]
karana करण, instrument
kāraṇa कारण, cause
kāraṇam [nominative]
kāraṇajagat कारणजगत्, the world of types and causes
kāraṇa-purusa (Karana-purusha) कारण-पुरुष, [causal Person], the central being, the *jivātman*.
kāraṇa samudra कारणसमुद्र, [the causal ocean].
kāraṇa śarira कारणशरीर, [the causal body]
kārikā कारिका, [a concise statement of doctrine in verse, e.g. the *Sāmkhya-kārikā*]
karma कर्म, action, work, the work or function of a man, the power which by its continuity and development as a subjective and objective force determines the nature and eventuality of the soul's repeated existences
karmāṇi [plural]
karmabandhaṁ prahāsyasi कर्मबन्धं प्रहास्यसि, thou shalt cast away the bondage of works [Gītā 2.39]
karmacatuṣṭaya (Karmachatushtaya) कर्मचतुष्टय, [the *catuṣṭaya* of action]
karmacatuṣṭayam [nominative]
karmadhāraya कर्मधारय, [in Sanskrit grammar: the appositional compound]
karma jyāyo hyakarmaṇaḥ कर्म ज्यायो ह्यकर्मणः, action is greater than inaction [Gītā 3.8]
karmakāṇḍa कर्मकाण्ड, the section of (ritual) works [of the *Veda*], identified with the hymns. [cf *jñāna-kāṇḍa*]
karmamārga कर्ममार्ग, [the path of works, *karmayoga*].
karmaṇaiva hi samsiddhim āsthitā jana-kādayaḥ कर्मणैव हि संसिद्धिमास्थिता जनकादयः, [it was indeed by works that Janaka and others attained to perfection] [Gītā 3.20]

karmāṇi, see under *karma*
karmāṇi pravilīyante कर्मणि प्रविलीयन्ते, actions disappear [cf *Gītā* 4.23]
karmaṇyevādhikāraste कर्मण्येवाधिकारस्ते, thou hast a right to action [Gītā 2.47]
karmaphala कर्मफल, fruit of works
karmavira कर्मवीर, [a hero in action]
karmayoga कर्मयोग, the *yoga* of (desireless) works, to do divine works as a means towards the divine birth before it is attained and an expression of it after it is attained.
karmayogena yoginām कर्मयोगेन योगिनाम्, by the way of works of the *yogins*. [Gītā 3.3]
kartā कर्ता, the doer of works
kartāram (api) akartāram कर्तारम् (अपि)... अकर्तारम्, the doer (yet) the non-doer. [Gītā 4.13]
kartavyam कर्तव्यम्, that which should be done.
kartavyam karma कर्तव्यं कर्म, the thing to be done, the work we have to do.
kartri कर्त्री, active.
kartrtva-abhimāna कर्तृत्वाभिमान, the idea of oneself as the doer
Kārttikeya कार्तिकेय, leader of the divine forces, represents victory over the hostile Powers.
karuṇa करुण, [one of the eight *rasas*] the sorrowful
karuṇā करुणा, compassion, Divine Compassion, Grace.
ksamai devāya haviṣā vidhema कस्मै देवाय हविषा विधेम, to what godhead shall we give (all our life and activities) as an offering [RV 10.121; Śvet. 4.13]
Kaśyapa कश्यप, progenitor of creatures, *Prajāpati*
Katcherry, see *Kacahari*
kathaka कथक, rapsodist, reciter and exegete.
kauśalam कौशलम्, dexterity, skill.
kavaye nivacanā कवये निवचना, ...that speak out to the seer. [see the following]
kavaye nivacanāni nṛṇyāni vacāmsi कवये

निवचनानि निष्पन्ति वचांसि, secret words that .
speak out (their sense) to the seer
[cf. *RV* 4.3.16]
kavaca कवच, armour
kavayah, see under *kavi*
kavayah satyaśrutah कवयः सत्यश्रुत, truth-
hearing seers [*Ved*]
kavi कवि, seer, poet (in classical San-
skrit the word is applied to any maker
of verse or even of prose, but in the
Veda it meant the poet-seer who saw
and found the inspired word of his
vision)
kavayah [plural]
kavibhiḥ [instrumental plural]
kavibhiḥ pavitraiḥ कविभिः पवित्रैः, by the
pure powers of superconscious Truth
and Wisdom [*RV* 3.1.5; 3.31.16]
kavikratu कविऋतु, seer-will [*Ved*]
kavikratuḥ [nominative]
kaviṃ anuśāsītāram dhātāram कविम्...
अनुशासितारम् .. धातारम्, the seer, the
Master and ruler, he who sets (all
things and beings) in their place.
[see the following]
kaviṃ purāṇam anuśāsītāram sarvasya
dhātāram कविं पुराणमनुशासितारम्... सर्वस्य
धातारम्, the seer, the Ancient of
Days, the Master and ruler who sets
in their place all beings and things
[*Gītā* 8.9]
kavirāj [Beng.] कविराज, [in Bengal, a
physician practising on the Hindu
system]
kavirājī [Beng.] कविराजी, [the medical
system of the *kavirājes*]
kavirmanīṣī कविर्मनीषी, Seer and Thinker.
[see the following]
kavir manīṣī paribhūḥ svayambhūḥ कवि-
र्मनीषी परिभूः स्वयम्भूः, the Seer, the
Thinker, the One who becomes
everywhere, the Self-existent. [*Īśa* 8]
kavi samrāt कविसम्राट्, [poet-emperor]
kāvyaṃ kavaye nivacanā काव्यानि कवये
निवचना, seer-wisdoms that utter their
inner meaning to the seer [cf. *RV*
4.3.16]
kāyamanovākyaena कायमनोवाक्येन, [with

body, mind and speech]
kāyasiddhi, कायसिद्धि, [perfection (*siddhi*)
of the body]
kāyastha कायस्थ, [(a member of) a certain
Hindu sub-caste]
kena केन, by whom or what [see the
following]
kenesitam patati presitam manah केनेषितं
पतति प्रेषित मनः, by whom missioned
falls the mind shot to its mark
[*Kena* 1.1]
ketu केतु, ray; vision, intellect, judg-
ment, intellectual perception [*Ved.*]
ketuḥ [nominative]
ketunā [instrumental], 'by the ray of
intuition.
ketum ahnām केतुमह्नाम्, the knowledge-
vision of the days [*Ved*]
ketunā, see under *ketu*
kevala केवल, essential, indeterminate,
absolute, simple
kevalaṃ indriyaḥ केवलैरिन्द्रियैः, by the
mere organs [*Gītā* 5.11]
kevalaṃ indriyaścaraṇa केवलैरिन्द्रियैश्चरन्,
[moving with the mere senses]. [cf.
Gītā 2.64 and the preceding]
khadga (*kharga*) खड्ग, [sword, scimitar].
khānsāmā (Khansamah) [Hind.] खानसामा,
[cook, butler].
kuṃ karman ghore māṃ nyojayasi
किं कर्मणि घोरे मां नियोजयसि, why dost Thou
appoint me to a dreadful work.
[*Gītā* 3.1]
kuṃ prabhāseta kuṃ āsita vrajeta kuṃ
किं प्रभाषेत किमासीत व्रजेत किम्, how does he
speak, how sit, how walk. [*Gītā* 2.54]
kuṃnara (Kinnara) किन्नर, [a type of
mythological being, centaur], a being
of superhuman beauty, unearthly
sweetness of voice and wild freedom.
kuṃnari (Kinnarie) किन्नरी, [a female *kuṃ-
nara*], a centauress of sky and hill
with a voice of siren melody.
kīrtimukha कीर्तिमुख, "glory-face", [an
architectural ornament in the form
of a non-human face]
klaibyam क्लैब्यम्, impotence of spirit.
[*Gītā* 2.3]

kleśo'dhikataras tesām क्लेशोऽधिकतरस्तेषाम्, [their difficulty is greater] [Gītā 12 5]
ko devah को देवः, what god [cf. *Kena* 1 1]
kosa (Kosha) कोष, sheath, body
kot [Hind] कोट, [castle, fort]
krato krtam smara कृतो . . कृतं स्मर, O Will, that which was done, remember [Iśa 17]
kratu कृतु, action, work, sacrifice; the effective power behind action represented in the mental consciousness by the will [Ved.]
kratur hrđi कृतुर्हृदि, will in the heart [Ved]
Krishna, see *Kṛṣṇa*
Kṛta, see *kṛta* (yuga)
kriyā क्रिया, effective practice (of yoga), every practice which helps the gaining of higher knowledge.
kriyā-śakti (Kṛiṃya Śakti) क्रियाशक्ति, power of process and action.
kriyāviśeṣa-bahulām क्रियाविशेषबहुलाम्, multifarious with specialities of rites [Gītā 2 43]
krodha क्रोध, [anger]
krpā कृपा, pity, (divine) grace
krpaṇāḥ phalahetavaḥ कृपणाः फलहेतवः, poor and wretched souls are they who make the fruit of their works the object of their thoughts and activities. [Gītā 2.49]
krpayāviṣṭam कृपयाविष्टम्, invaded by pity [Gītā 2 1]
Kṛṣṇa (Kṛiṣṇa, Śṛikṛiṣṇa) कृष्ण, a godhead, the Lord of *ānanda*, Love and *bhakti*, [considered to be one of the ten incarnations of Viṣṇu], as an incarnation he manifests the union of wisdom (*jñāna*) and works and leads the earth-evolution through this towards union with the Divine by *ānanda*, Love and *bhakti*.
Kṛṣṇaḥ [nominative]
Kṛṣṇadvāipāyana (Kṛiṣṇa Dvypaiana) कृष्णद्वैपायन, "Kṛṣṇa of the Island", [the name of the author of the original

Mahābhārata and compiler of the *Vedas*, also called *Vyāsa*].
Kṛṣṇaḥ, see under *Kṛṣṇa*
Kṛṣṇaḥ kālī kāmāḥ karma itī karma-catustayam, see these words separately
krsti कृष्टि, effort, laborious action or work or else a doer of such action [Ved]
krstayaḥ [plural], men, doers of action; members of the Aryan community
kṛta (Kṛita) कृत, effected or completed
kṛta (yuga) (Kṛita) कृत (युग), [the first of the four yugas], the Age when the law of the Truth is accomplished, [same as *satya yuga*]
kṛtātmā कृतात्मा, [he who is] perfected in the Self
kṛtsnakarmakṛt कृत्स्नकर्मकृत्, a doer of all works [Gītā 4 18]
kṛtsnakṛt कृत्स्नकृत्, [doer of all (works)].
kṛtsnavit कृत्स्नवित्, the whole-knower [Gītā 3 29]
kṛtsnavidaḥ [plural]
ksara (Kshara) क्षर, mōbile, mutable. [see *ksara purusa*]
ksara-bhāva क्षरभाव, mutable becoming; the changes of nature
ksaro bhāvaḥ [nominative] [Gītā 8 4]
ksaraḥ sarvāni bhūtāni क्षर. सर्वाणि भूतानि, the spirit of mutable things is all existences. [Gītā 15 16]
ksara purusa (Kshara Puruṣa) क्षर पुरुष, the soul in Nature, the spirit in the mutability of cosmic phenomenon and becoming
ksaro bhāvaḥ, see under *ksara bhāva*
kṣatram (Kshatram) क्षत्रम्, the *dharma* of the *ksatriya*
kṣatrasakti (Kshatrashakti) क्षत्रशक्ति, [the (soul-)power of the *ksatriya*].
ksatratejas, *kṣatratejaḥ* (Kshatratej, Kshatratejas) क्षत्रतेजस्, [the (soul-)power of the *ksatriya*]
kṣatriya (Kshatriya) क्षत्रिय, a member of the second of the four orders (*caturvarṇa*) the man of power and

action, ruler, warrior, leader, administrator, (symbolic idea) the Divine as power in man
kṣatriyāḥ tyaktajīvītāḥ क्षत्रियाः त्यक्तजीविताः, men of power and action who have abandoned their life (for a cause).
*ksaya*¹ क्षय, house, home [Ved]
*ksaya*² क्षय, [loss, waste]
ksetra क्षेत्र, field
ksetram [nominative]
ksetrajña क्षेत्रज्ञ, knower of the field
ksetra-ksetrajñayor jñānam क्षेत्रक्षेत्रज्ञयोर्ज्ञानम्, knowledge of the field and its knower [Gītā 13.3]
Kshetram, see under *ksetra*
Kshatrashakti, see *ksatraśakti*
Kshatratej(as), see *ksatratejas*
Kshatriya, see *ksatriya*
kṣiṇa-kalmasāḥ sarvabhūta-hite ratāḥ क्षीणकल्मषाः ... सर्वभूतहिते रताः, they in whom the stains of sin are effaced and who are occupied in doing good to all creatures [Gītā 5.25]
kṣipāmyajasram aśubhān āsurīśveva yonisu क्षिपाम्यजस्रमशुभानासुरीश्वेव योनिषु, [I cast the evil ones continually into Asuric births]. [Gītā 16.19]
kṣiti क्षिति, dwelling place. [Ved.]
kṣobha क्षोभ, disturbance.
kṣudram hrdayadaurbalyam क्षुद्रं हृदय-दौर्बल्यम्, small feebleness of heart. [Gītā 2.3]
kula कुल, clan-family.
kuladharmā कुलधर्म, social and religious law of the *kula*
kula-sangha कुलसंघ, communal assembly.
kulavadhu कुलवधू, a woman of a respectable family.
kumāra कुमार, [boy], son
kumbhaka (Kumbhak) कुम्भक, [in the practice of *prāṇāyāma*]. retention of the *prāṇa*, cessation of the natural breathing.
kuṇḍalinī (śakti) कुण्डलिनी (शक्ति), the coiled and sleeping serpent of Energy within.
kuru karma कुरु कर्म, do action. [Gītā 3.8]
kurukṣetra (Kurukshetra) कुरुक्षेत्र, [the

battlefield where the *Mahābhārata*-war was fought], the field of doings, the field of human action
kurvannapi na lipyate कुर्वन्नपि न लिप्यते, acting, he is not affected [Gītā 5.7]
kurvanneva कुर्वन्नेव, doing works indeed [Īśa 2]
ku-samskāra [Beng] कुसस्कार, a superstition
kūṭastha कूटस्थ, “the one on the summit”, the Self in the supracosmic consciousness; *aksara puruṣa*.
Kutsa कुत्स, [a Vedic ṛṣi associated with Indra].
Kuvera कुवेर, [the god of riches, chief of the *yakṣas*]

L

laghīmā लघिमा, [one of the *aṣṭasiddhis*: lightness]
laghu-guru लघु-गुरु, [in Bengali prosody: a metrical system in which long and short vowels are given their full quantitative value, quantitative verse].
laghutā लघुता, lightness, swiftness and adaptability (of the nervous and physical being)
lakṣaṇa लक्षण, feature.
lāl-pagrī [Hind] लालपगड़ी, [“red-turban”: the police].
Lakṣmī (Lakshmi, Laxmi, Luxmi) लक्ष्मी, [the goddess of beauty and fortune]; Prosperity, Wealth
laphsi (laphsy) [Hind] लफसी, [a sort of gruel].
lāṭhī [Hind.] लाठी, [staff, stick, club].
lāvanya लावण्य, beauty; [one of the *sadāṅga*]: the seeking of beauty and charm for the satisfaction of the aesthetic spirit.
Laxmi, see *Lakṣmī*
laya लय, dissolution, disappearance; annihilation of the individual soul in the Infinite.
līlā लीला, play, game; the cosmic play.
līlācatuṣṭaya (Līlācatuṣṭaya) लीला-

चतुष्टय, [the *catusṭaya* of the cosmic play (*līlā*)]
līlāmaya लीलामय, [playful]
lipsā लिप्सा, [desire, longing]; reaching out
lobha लोभ, [covetousness, cupidity, avarice, greed].
loka लोक, world.
loka-maheśvara लोकमहेश्वर, the mighty lord of the worlds and peoples. [*Gītā* 5.29]
lokasamgraha लोकसंग्रह, the holding together of the race (in its cyclic evolution).
lokasamgrahāya [dative]
lokasamgraham evāpi sampaśyan kartum arhasi लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि, thou shouldst do works regarding also the holding together of the peoples [*Gītā* 3.20]
lokasamgrahārthāya लोकसंग्रहार्थाय, for the keeping together and control of the world and its peoples. [cf. the preceding]
 Luxmī, see *Laksmī*

M

maccittāḥ मच्चित्तः, [with mind and heart (*citta*) given to Me]
maccittāḥ sarvadurgāṇi matprasādāt tariṣyasi मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि, by giving yourself in heart and mind to Me, thou shalt cross over all difficulties and perils by My grace [*Gītā* 18.58]
mada मद, the wine of *soma*. [*Ved.*]
madbhāva मद्भाव, My [i.e. *Kṛṣṇa*'s, the Divine's] nature and status of being.
madbhāvam [accusative]
madbhāvāya [dative] [*Gītā* 13.19]
mad-bhāvāḥ mānasā jātāḥ मद्भावाः मानसा जाताः, My mental becomings [*Gītā* 10.6]
madbhāvam, see under *madbhāva*
madbhāvam āgatāḥ मद्भावमागताः, have arrived at My nature of being [*Gītā*

4.10]
madbhāvāya, see under *madbhāva*
madhu मधु, honey, sweetness; the wine of *soma*
madhumān मधुमान्, full of the sweetness of the honey
madhumantāḥ [plural]
madhumān ūrmih मधुमानूर्मिः, the wave of sweetness [cf. *RV* 4.58.1]
madhura (*bhāva*) मधुर (भाव), [“the sweet (sentiment)”, in *vaiṣṇava bhakti* the relation between the lover and the Beloved]
madhuścutaḥ मधुश्चुतः, honey streaming [*Ved.*]
madhvadam purusam मध्वद पुरुषम्, [the *purusa* who is] the eater of the honey of sweetness. [cf. *Kaṭha* 2.1.5]
madhyamā [*vāk*] मध्यमा [वाक्], [the middle gradation of speech].
madhyamā gatiḥ मध्यमा गतिः, [the middle status].
mādhyaṃika Buddhists माध्यमिकाः, [the name of a school of Buddhists].
madireksanā मदिरैक्षण, [a woman with “eyes like wine”].
Mahābhārata महाभारत, [an epic poem of over 100,000 *śloka*s written principally by the sage *Vyāsa* and dealing centrally with the conflict between the *Pāṇdavas* and the *Kauravas*, descendants of *Bharata*]
mahābrahman महाब्रह्मन्, [the great *brahman*]
Mahādeva महादेव, [“the great god”, a name of *Rudra* or *Śiva*].
Mahādevī महादेवी, [“the great goddess”, used as a name of *Śiva*'s wife *Pārvatī* or of other aspects of the Goddess].
mahājan [Hind.] महाजन, [a great or distinguished person; banker, money-lender].
mahājanāḥ महाजनाः, [great men].
Mahākāla महाकाल, [a form of *Śiva* in his character of destroyer], the spirit within, whose energy goes abroad in *Kālī* and moulds the progress of the world and the destiny of the

nations.
Mahākālī महाकाली, the goddess of the supreme strength, one of the four leading Powers and Personalities of the Mother
mahākāranam महाकारणम्, [the first cause].
Mahālaksmī (Mahalakshmi) महालक्ष्मी, the goddess of supreme love and delight, one of the four leading Powers and Personalities of the Mother
mahāmāyā महामाया, [the great māyā].
mahān, see under *mahat*
mahān arṇavaḥ महानर्णव, the Great Water. [Ved.]
mahān ātmā, see under *mahat ātman*
mahāprāṇaśakti (Mahaprana Shakti) महाप्राणशक्ति, [Cosmic life-force]
mahar, see *mahas*
mahārājādhirāja (Maharajadhiraj) महाराजाधिराज, [great king of kings].
maharloka महर्लोक, world of large consciousness; the world of the superconscious Truth of things
maharsayaḥ sapta pūrve महर्षयः सप्त पूर्व, the great ṛṣis, the seven original seers [Gītā 10.6]
mahas महत्, “the Large”, the great world; the world of Truth, the supramental
mahāśakti (Mahashakti) महाशक्ति, [the great śakti], the universal Mother
Mahāsarasvatī (Mahasarasvatī) महासरस्वती, the goddess of divine skill and of the works of the Spirit; the Mother’s Power of Work and her spirit of perfection and order; one of the four leading Powers and Personalities of the Mother.
mahāsatyam महासत्यम्, [the great Truth], the highest truth
Mahāśiva (Mahashiva) महाशिव, a greater manifestation than that ordinarily worshipped as Śiva.
mahas pathaḥ महस्वयः, the great path. [Ved.]
mahat महत्, [in *sāṃkhya* philosophy]: vast cosmic principle of Force; the

idea-being of the Spirit, the essential and original matrix of consciousness (involved not evolved) in *prakṛti* out of which individuality and formation come.

mahān [nominative]
mahat ātman महत् आत्मन्, the Great Self, the Great Spirit.

mahan ātmā [nominative]
mahat brahman महद्ब्रह्मन्, the underlying ideative spirit.

mahatī vinastīḥ महती विनष्टिः, a great perdition [Kena 2 5]

mahātmā महात्मा, a great soul

mahattva महत्त्व, greatness.

mahattva-bodhaḥ महत्त्वबोधः, [awareness of greatness]

mahāvākya महावाक्य, the great word.

mahāyāna महायान, [“the great vehicle”, the name of a system of Buddhist teaching]

Maheśvara (Maheshwara) महेश्वर, the Almighty Lord.

Maheśvarī (Maheshwarī) महेश्वरी, the goddess of the supreme knowledge, one of the four leading Powers and Personalities of the Mother

Mahī मही, the Large, Great or Vast, she of the vastness of knowledge, who represents the Largeness (*brhat*) of the superconscious in us containing in itself the Truth (*ṛtam*), [also called *Bhārati*]. [Ved]

mahimā महिमा, [one of the *aṣṭasiddhis*]: greatness.

mahimānam asya महिमानस्य, his greatness. [cf *Mund* 3.1.2; *Śvet.* 4 7]

maho arṇaḥ महो अर्णः, the Great Water. [Ved]

māhūt (mahout) [Beng] माहूत, [an elephant-driver]

maidān [Hind] मैदान, [an open space, parade ground]

mam bhūkhā hūn [Hind.] मे भूखा हूँ, [I am hungry]

maitraḥ karuṇa eva ca मैत्रः करुण एव च, [friendly and compassionate]. [Gītā 12.13]

mā karmaphalaheturbhūh मा कर्मफलहेतुर्भूः, let not the fruits of thy works be thy motive. [Gītā 2 47]

mām माम्, me

mama ātmā ममात्मा, [My Self] [Gītā 9 5]

mamaiva amsaḥ, mamaivāmsaḥ ममैवाशः, a part (partial manifestation) of Me. [see the following]

mamaivānśaḥ sanātanaḥ ममैवाशः .. सनातनः, an eternal portion of Me. [Gītā 15 7]

mām anusmaran मामनुस्मरन्, [remembering Me] [Gītā 8.13]

mām anusmara yudhya ca मामनुस्मर युध्य च, remember Me and fight [Gītā 8.7]

mām āśritya मामाश्रित्य, having resorted to Me (as their refuge). [Gītā 7 29]

mām viduḥ मां .. विदुः, they know Me [Gītā 7 30]

mām viśate tadanantaram मा...विशते तदनन्तरम्, [...(knowing) Me, he enters immediately into That]. [Gītā 18.55]

manaḥ-kosa मनःकोष, the mental sheath

manaḥ-prāṇa मनःप्राण, [mind-life].

manana मनन, thinking

mananam [nominative]

manas मनस्, mind, the mind proper [as distinct from the intellect (*buddhi*)], sense-mind.

mānasa ānanda मानस आनन्द, [mental bliss]

mānasa buddhi मानस बुद्धि, mental reason.

manasā niyamya ārabhate karmayogam मनसा नियम्यारभते...कर्मयोगम्, controlling (the senses) by the mind he engages in the *yoga* of action. [Gītā 3.7]

mānasa putra मानस पुत्र, mind-born child

mānasa tapas मानस तपस्, [mental *tapas*].

mānasika मानसिक, [mental].

Mānava-dharmaśāstra मानवधर्मशास्त्र, [name of the famous code of laws attributed to *Manu*], the science of the law of conduct of the mental or human being.

maṇḍala मण्डल, circle, a “book” of the *Ṛg-veda*, [a district or province of a large kingdom].

mandira (Mandir) मन्दिर, [temple].

maṅgala मङ्गल, good fortune.

maṇipūra मणिपूर, [name of the navel-lotus (*nābhipadma*)].

manisā मनीषा, intellect. [Ved]

manisī (Manishi) मनीषी, the thinker.

manma मन्म, expression of thought in mind, thought of the mind [Ved.]

manmanā maccittāḥ मन्मना मच्चित्तः, [with mind (*manas*) and *citta* given up to Me]. [cf *Gītā* 9 34]

manmayā mām upāśritāḥ मन्मया मामुपाश्रिताः, [they who are full of Me and take refuge in Me] [Gītā 4 10]

mano brahma मनोब्रह्म, Mind as the Eternal [*brahman*] [Tait. 3 4]

manomaya मनोमय, [= *manomaya puruṣa*]

manomayaḥ (puruṣaḥ) prāṇa-sarīra-netā मनोमयः (पुरुषः) प्राणशरीरनेता, the mental Being, leader of the life and the body. [Mund 2.2 8]

manomaya puruṣa (Manomaya Puruṣa) मनोमय पुरुष, mental Person, the mental being.

mantharagati [Hind.] मन्थरगति, [slow-paced].

mantra मन्त्र, sacred syllable, name or mystic formula; the intuitive and inspired rhythmic utterance; any of the verses of the *Veda*, revealed verses of power not of an ordinary but of a divine inspiration and source.

manu मनु, 1 the thinker, the mental being, man. 2. *Manu*: the father of man. 3 the four *Manus* (*catvāro manavaḥ*). the spiritual Fathers of every human mind and body. 4. [one of the fourteen progenitors who preside successively over the fourteen *manvantaras*; to the first of these is attributed the *Mānava-dharmaśāstra*; the *manu* of the present (seventh) *manvantara* is *Vaivasvata*].

mānūsāḥ मानुषाः, men, human powers [Ved.]

mānūsīm tanum āśritam मानुसीं तनुमाश्रितम्, lodged in the human body [Gītā 9.11]

manuṣvat मनुष्यत्, human.

manusya मनुष्य, [a man].

manvantara मन्वन्तर, [an age or period

of a *Manu*, an extremely long period of time, one fourteenth of a day of *Brahmā*.
manyamānāḥ मन्यमानाः, the thinkers of the word. [Ved]
manyu मन्यु, temperament, emotive mind. [Ved]
Māra मार, [in Buddhism. the Destroyer, the Evil One (who tempts man to indulge his passions and is the great enemy of the *Buddha* and of his religion)], conscious devil or self-existent principle of evil.
māraṇam मारणम्, [killing]
mārga मार्ग, [way, path].
mārgaśīrṣa (Margashirsha) मार्गशीर्ष, [the first month in the ancient Hindu lunar calendar, corresponding to November-December]
Marici (Marichi) मरीचि, the leader of the *Maruts*
Mārtāṇḍa मार्तण्ड, “he of the mortal creation”, the eighth *Sūrya*, the black or dark, the lost or hidden sun. [Ved]
Māruti मारुति, [a name of *Hanumat*].
Maruts मरुताः, the Thought-Forces; the Life-Powers that support by their nervous and vital energies the action of the thought in the attempt of the mortal consciousness to grow or expand itself into the immortality of the Truth and Bliss; (to the uninstructed Aryan worshipper): powers of storm, wind and rain.
mā śucaḥ मा शुचः, do not grieve. [Gītā 18.66]
mātā devānām aditer anikam माता देवानाम-दितेरनीकम्, Mother of the gods, force of the Infinite. [RV 1.113.19]
Mātariśvan (Matarishwan) मातरिश्वन्, he who moves, breathes, expands infinitely in the mother element; the universal Life-Power, an epithet of *Vāyu*.
maṭha (Math) मठ, [monastery, hermitage].
Mathurā मथुरा, [a town near Agra in

North India, the birth-place of *Kṛṣṇa*]
matī मति, general mentality; thought, feeling, mental state. [Ved.]
mātrā मात्रा, measure (of sound), the quantitative action of Nature
mātrāvṛtta मात्रावृत्त, [in Bengali prosody, a type of metre in which a syllable ending in a consonant always possesses a metrical value of one unit]. [cf. *akṣaravṛtta*]
mātrkā (Matrika) मातृका, [mother], corresponds to “emanation” (of the Mother).
matsamsthām मत्संस्थाम्, founded upon Me [Gītā 6.15]
matssthāni sarvabhūtāni मत्स्थानि सर्वभूतानि, all existences are situated in Me. * [see the following]
matssthāni sarvabhūtāni na cāhaṁ tesva-vasthitaḥ मत्स्थानि सर्वभूतानि न चाहं तेष्व-वस्थितः, all existences are situated in Me, not I in them [Gītā 9.4]
matā eva मत् एव, verily from Me. [Gītā 7.12]
matāḥ pravartate मत्...प्रवर्तते, is derived from Me [Gītā 10.8]
mauna मौन, [not speaking, silence].
maunavrata मौनव्रत, [a vow of silence].
māyā माया, signified originally in the *Veda* the comprehensive and creative knowledge, wisdom that is from of old, afterwards taken in its second and derivative sense, cunning, magic, illusion; phenomenal consciousness; the power of self-illusion in *brahman*.
māyābhūḥ [instrumental plural], by (his) workings of knowledge.
māyāḥ [plural], forms of knowledge
māyā duratyayā माया दुरत्यया, *māyā* hard to overcome. [Gītā 7.14]
māyāḥ, see under *māyā*
mayaiṣaite nihataḥ pūrvameva numitta-mātram bhava savyasācin मयैषेते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन्, by Me and none other already even are they slain, do thou become the occasion only, O *Savyasācin*. [Gītā 11.33]

mayā nihatāḥ pūrvam eva मया...निहताः पूर्वमेव, already have they been slain by Me. [see the preceding]
mayas मयस्, Bliss, beatitude, felicity [Ved]
māyāvāda मायावाद, [the doctrine which holds that the world is *māyā*, i.e. an illusion].
māyāvādīn मायावादिन्, [one who professes the *māyāvāda*].
mayi arpita-manobuddhiḥ मय्यर्पितमनोबुद्धिः, [one with] mind and understanding given up to Me. [Gītā 8 7, 12 14]
mayi nivasisyasi (nivasisyasyeva) मयि निवसिष्यसि (निवसिष्यस्येव), (verily) thou shalt dwell in Me. [cf Gītā 12.8]
mayi samnyasya (karmāṇi) मयि सन्यस्य (कर्माणि), giving up (works) into Me [see the following]
mayi sarvāṇi karmāṇi samnyasyādhyātmacetasā मयि सर्वाणि कर्माणि सन्यस्याध्यात्मचेतसा, with a consciousness identified with the Self, renouncing all actions into Me [Gītā 3.30]
mayi vartate मयि वर्तते, lives and acts in Me. [Gītā 6.31]
mayobhavaḥ मयोभुवः, those who bring or carry in their being the felicity [mayas] [Ved]
mayyeva nivasisyasi मय्येव निवसिष्यसि, verily thou shalt dwell in Me. [Gītā 12.8]
medhā मेधा, brain-power, grasping-power.
meghadhvani मेघध्वनि, [the sound of thunder]
me prakṛtiḥ मे प्रकृतिः, My nature. [cf. Gītā 7 5]
Meru मेरु, [the name of a fabulous mountain which is the centre of the seven continents and around which the planets revolve].
me yoga aiśvaraḥ मे योग ऐश्वरः, My yoga of divine Power. [cf Gītā 9 5]
milana मिलन, contact, union.
mīmāṃsaka (Mīmāṃsaka) मीमांसक, [a follower of the *pūrva-mīmāṃsā* philosophy].
matabhāṣī मितभाषी, (one who is) temper-

ate in speech.
mitācāraḥ मितआचारः, (one who is) restrained in action.
mithyā मिथ्या, [“a lie” as in *jaganmithyā*: “the world is a lie”].
mithyācāra मिथ्याचार, a false and self-deceiving line of action. [Gītā 3.6]
Mitra मित्र, the Lord of love and harmony [Ved]; the name also means “friend” and is the ordinary Sanskrit word for friend.
mitrasya dhāmabhiḥ मित्रस्य धामभिः, by the foundations, statuses, placings of *Mitra*. [Ved.]
mitrasya dharmabhiḥ मित्रस्य धर्मभिः, by the “holdings” or laws of *Mitra*. [Ved.]
mleccha (Mlechchha) म्लेच्छ, [barbarian, non-Aryan].
mleccha śakti (Mlechchha Shakti) म्लेच्छशक्ति, [a *mleccha* Energy].
Mofussil, see *mufassal*
mogham pārtha sa jīvati मोघ पार्थ स जीवति, in vain, O *Pārtha* [Arjuna], he lives. [Gītā 3.16]
moha मोह, delusion, self-delusion.
mohanam मोहनम्, [a bewildering, a confusing].
mohinīm prakṛtim śrītāḥ मोहिनीं प्रकृतिं श्रिताः, (they) dwell in the nature which deludes. [cf Gītā 9.12]
mokṣa (Moksha) मोक्ष, release, liberation; [one of the four human interests]. spiritual liberation.
mṛdhravacasah मृद्व्रवचसः, spoilers of speech. [Ved.]
mṛtyu मृत्यु, death.
mṛtyum tīrtvā amṛtam aśnute मृत्युं तीर्त्वा ...अमृतमश्नुते, he crosses beyond death and enjoys Immortality. [Śā 14]
mūdhayoniṣu मूढयोनिषु, [in the wombs of the ignorant]. [Gītā 14.15]
mufassal (Mofussil) [Hind.] मुफत्सल, [the country (as opposed to the town), rural districts]
muhūrta मुहूर्त, a moment.
mūkaṁ karoti vācālaṁ paṇḍurāṁ laṅghayate girim मूकं करोति वाचालं पण्डुरां लङ्घयते गिरिम्, he makes the dumb to talk

and the lame to cross over the hills.
mukhya (prāṇa) मुख्य (प्राण), chief Breath
 or Breath of the mouth [Chand
 1 2 7, 1 5 3]
mukta मुक्त free
mukta-jīva मुक्तजीव, a soul free from illu-
 sion and limitation.
muktasya karma मुक्तस्य कर्म, the action
 of the liberated man.
muktātmā मुक्तात्मा, [the liberated soul
 (ātman)].
mukti मुक्ति, liberation.
muktiḥ [nominative]
mūlādhāra मूलधार, root vessel or cham-
 ber, the physical consciousness
 centre [cakra]
mūla-prakṛti मूलप्रकृति, original or root-
 energy [nature]
mullā (Mullah) [Hind] मुल्ला, [a Maho-
 medan priest]
mumukṣu मुमुक्षु, [one who desires liber-
 ation].
mumukṣu jīva मुमुक्षु जीव, a self-liberating
 soul.
mumukṣutva मुमुक्षुत्व, passion for release,
 desire for liberation.
munayaḥ sarve मुनयः सर्वे, all the sages
 [Gītā 14.1]
munī मुनि, a sage.
muninām apyāham vyāsaḥ मुनीनामप्यहं व्यासः,
 I am Vyāsa among the sages. [Gītā
 10.37]
mūrti मूर्ति, image.

N

na abhāvo vidyate sataḥ नाभावो विद्यते सतः,
 that which (really) is cannot go out
 of existence. [Gītā 2 16]
nabhas नभस्, sky, ether; heaven (the
 mental principle).
nābhipadma नाभिपद्म, the navel centre
 [lotus].
na buddhibhedan janayed ajñānām
karmasangiṇām न बुद्धिभेदं जनयेदज्ञानां कर्म-
 सङ्गिनाम्, he should not create a division
 of their understanding [buddhi] in

the ignorant who are attached to
 their works. [Gītā 3 26]
na caivāmutra no iha न चेवामुत्र नो इह, [not
 elsewhere indeed, nor here].
nādatte kasyacit pāpam na caiva sukṛtam
 नादत्ते कस्यचित्पापं न चैव सुकृतम्, it accepts
 neither the sin nor the virtue [of
 any] [Gītā 5.15]
nādi नाडी, a nerve channel
nādi-śuddhi नाडीशुद्धि, nerve purification
na duḥkheṇa guruṇāpi vicālyate न दुःखेन
 गुरुणापि विचाल्यते, [not shaken even by
 great sorrow] [Gītā 6 22]
nāga नाग, serpent, a snake-god who
 inhabits the nether-world
nāgapāśa नागपाश, [a sort of magical
 noose]
nāham prākāśaḥ sarvasya yogamāyā-
'samāvṛtaḥ नाहं प्रकाशः सर्वस्य योगमायासमावृतः,
 I am not revealed to any and every
 being, enveloped in the māyā of My
 yoga. [Gītā 7 25]
na hi te bhagavan vyaktiṁ vidur devā
na dānavāḥ न हि ते भगवन् व्यक्तित्वं विदुर्देवा
 न दानवाः, neither the gods nor the
 titans, O blessed Lord, know Thy
 manifestation. [Gītā 10.14]
na idam yad upāsate नैवं यद्...उपासते,
 not this which men follow after
 [Kena 1.4-8]
naisā tarkeṇa matir āpaneyā नैषा तर्केण
 मतिरापनेया, this wisdom is not to be
 had by reasoning. [Kāṭha 1.2 9]
naiskarmya नैष्कर्म्य, inactivity.
na karma lipyate nare न कर्म लिप्यते नरे,
 action cleaves not to a man [Īśa 2]
na kartṛtvaṁ na karmāṇi न कर्तृत्वं न कर्माणि,
 neither the state of the doer nor the
 works [see the following]
na kartṛtvam na karmāṇi sṛjati na
karma-phala-samyogam न कर्तृत्वं न कर्माणि
 ...सृजति...न कर्मफलसंयोगम्, does not
 create the state of the doer or works
 or the joining of the works to their
 fruit. [Gītā 5.14]
nākasya prsthe नाकस्य पृष्ठे, [in] the high-
 est level of Heaven. [RV 1.125.5]
na kiñcit karoti न...किञ्चित्करोति, does

nothing [Gītā 4 20]
naksaddābham taturim नक्षद्वाभं ततुरिम्, victorious in his march, breaking through (to the goal) [RV 6 22 2]
naksantaḥ नक्षन्तः, [they who travel to] [Ved]
naktosāsā नक्तोषासा, Night and Day [Dawn] [Ved]
na limpanti न लिम्पन्ति, fix not themselves [Gītā 4 14]
na lipyate न...लिप्यते, cleaves not. [Īśa 2]
nama नम, range, pasture. [Ved]
nāma नाम, [name].
nāmajapa नामजप, [repetition of a name of God]
na mām abhyjānanti tattvena न. माम-भिजानन्ति तत्त्वेन, [they do not know Me in the true principles] [Gītā 9.24]
nāmarūpa नामरूप, [name and form].
namas नमस्, “bending down”; obeisance, pious resignation
namobhiḥ [instrumental plural]
namaskāra नमस्कार, [a salutation]
namaḥśūdra (Namasudra) [Beng.] नम-शूद्र, [(one of) a class of low caste Hindus with a martial temperament].
na me bhaktaḥ praṇaśyati न मे भक्तः प्रणश्यति he who loves Me [My *bhakta*] will not perish [Gītā 9 31]
name goḥ नमे गो, in the pasture of the cow [RV 3 39 6]
namobhiḥ, see under *namas*
Namuchi नमुचि, a demon associated with *Vṛtra*. [Ved.]
nānārucirhi lokāḥ नानारुचिर्हि लोकः, [men have different tastes].
nānto na cādīḥ नान्तो न चादिः, no end and no beginning. [Gītā 15.3]
nānyad astiti vādinah नान्यदस्तीति वादिनः, they whose creed is that there is nothing else. [Gītā 2.42]
nānyaḥ panthā vidyate'yanāya नान्या पन्था विद्यतेऽयनाय, there is no other road for the great passage [Śvet 3.8, 6.15]
na patati न पतति, does not fall [cf. *Kena* 1 1]

napatibhu...vivasvataḥ नपतीभिर्...विवस्वतः, by the grandchildren or descendants of the Sun [RV 9.14 5]
nara नर, man, the human being [cf. *Nara-Nārāyaṇa*]
narāḥ [plural], men, human powers [Ved]
Nārada नारद, [the name of a heavenly ṛṣi], he stands for the expression of the Divine Love and Knowledge.
narāḥ, see under *nara*
naraka नरक, [hell], the condition of misery in the subtle body
Nara-Nārāyaṇa नरनारायण, the human soul [*Nara*], eternal companion of the Divine [*Nārāyaṇa*]
Nārāyaṇa नारायण, the Divine, usually taken as a name of *Viṣṇu*, Preserver and Lord of Love.
nāsāgra नासाग्र, [the tip of the nose]
na sandrśe tiṣṭhati rūpam asya न सद्रुशे तिष्ठति रूपमस्य, the form of That stands not in the ken of sight [Katha 2 3 9, Śvet. 4 20]
nāsatyā नासत्या, “powers of the movement”, [two] lords of the movement, leaders of the journey or voyage. [Ved]
nāstyanto (nāsti anto) vistarasya me नास्त्यन्तो विस्तरस्य मे, there is no end to My self-extension. [Gītā 10. 19]
nata नत, bent
Natarāja Śiva (Natarajan) नटराज शिव, [(an image of) Śiva as the king of the Dance].
na tatra śocate budhaḥ न तत्र शोचते बुधः, the wise man grieves not over that.
nati नति, pious resignation, the submission of the soul to the will of God.
nātmānam avasādayet नात्मानमवसादयेत्, [one should not cast down and depress the self]. [Gītā 6 5]
navagvas (Navagwas) नवगवाः, those who sacrificed for nine months of the year; seers of the nine cows or nine rays who institute the search for the herds of the Sun and the march of *Indra* to battle with the

paṇis. [Ved]
na vāk gacchati na manaḥ न वाग्गच्छति न... मनः, speech nor mind travel (there). [Kena 1 3]
nāvamivāmbhaṣi नावमिवाम्भसि, like a boat on the sea [Gītā 2.67]
nāyam ātmā balahīnena labhyaḥ नायमात्मा बलहीनेन लभ्यः, this spirit [ātman] is not to be won by the weak. [Mund. 3 2.4]
na yathā prākṛto janaḥ न यथा प्राकृतो जनः, [not as an ordinary man].
nazarānā [Hind.] नजराना, [tribute].
netā नेता, leader.
neti neti नेति नेति, it is not this, it is not that.
nid निद्, obstructor, Restrainer, Censurer. [Ved.]
nidaḥ [plural]
nididhyāsana निदिध्यासन, fixed contemplation, the absorbed dwelling of the mind on its object.
nidrā निद्रा, [sleep].
nigraha निग्रह, repression, suppression.
nihatāḥ pūrvameva निहताः पूर्वमेव, already even they are slain [Gītā 11.33]
nihutaṁ guhāyām निहितं गुहायाम्, hidden in the (secret) cave.
niḥsṛṣṭa निःस्पृह, without the longing and reaching after things.
niḥsṛṣṭa निःस्व, [without possessions].
nīla नील, [blue, dark blue, black].
numitta निमित्त, immediate cause; instrument; causality.
numittamātram निमित्तमात्रम्, only the occasion. [see the following]
numittamātram bhava (Savyasācin) निमित्तमात्र भव (सव्यसाचिन्), become only the occasion (O Savyasācin). [Gītā 11.33]
niṇyā vacāmsi निण्या वचांसि, secret words. [see the following]
niṇyā vacāmsi nīvacanāni kavaye निण्या वचांसि निवचनानि कवये, secret words (of guidance) that speak out their sense to the seer. [cf. RV 4.3.16]
nirahankāra निरहङ्कार, free from egoism.
nirākāra brahman (Nirakar Brahman) निराकार ब्रह्मन्, [the formless brahman].

nirānanda निरानन्द, [blisslessness]
nirāpada sthāna निरापद स्थान, safe refuge
nirapeksa निरपेक्ष, without expectation
nirāśir nirmamo bhūtvā निराशीनिर्ममो भूत्वा, having become free from desire and egoism [Gītā 3 30]
nirāśraya निराश्रय, dependent on nothing
niratiśayapremāspadatvam ānandatattvam निरतिशयप्रेमास्पदत्वमानन्दतत्त्वम्, [the status of divine delight (ānanda) is that in which is experienced the union of utter love]
nirbhara [Beng.] निर्भर, reliance
nirdoṣam hi samam brahma निर्दोष हि सम ब्रह्म, the equal brahman is faultless. [Gītā 5 19]
niradvandva निर्द्वन्द्व, free from the dualities.
nirghrṇa निर्घृण, cruel; a man without disgust or loathing.
nirguṇa निर्गुण, qualityless, the Impersonal.
nirguṇa brahman निर्गुण ब्रह्मन्, the Eternal without qualities, the Impersonal Divine.
nirguṇam guṇabhoktr ca निर्गुण गुणभोक्तृ च, the enjoyer of the guṇas, though not limited by them. [Gītā 13 15]
nirguṇa sat निर्गुण सत्, impersonal being.
nirguṇo guṇi निर्गुणो गुणी, the Qualified who is without qualities, impersonal-personal [cf. Śvet 6.2, 11, 16]
nirlipta निर्लिप्त, not attached.
nirliptatā निर्लिप्तता, [the state of being not attached]
nirmama निर्मम, free from my-ness
nirmamo nirahankāraḥ निर्ममो निरहङ्कारः, [free from egoism and from my-ness]. [Gītā 2.71; 12 13]
nirukta निरुक्त, etymological interpretation; [the Nirukta: a work by Yaska containing explanations and etymological interpretations of obscure Vedic words].
nirvāṇa निर्वाण, extinction (not necessarily of all being, but of being as we know it, extinction of ego, desire and egoistic action and mentality).
nirvikalpa samādhi निर्विकल्प समाधि, com-

plete trance, in which there is no thought or movement of consciousness or awareness of either inner or outer things.

nīścala-nīravatā निश्चल-नीरवता, [motionless soundlessness], silence

nīścesta निश्चेष्ट, without effort

Nīśkamakarma, see *niskāma karma*

niskāma निष्काम, free from desire.

niskāma dharma निष्काम धर्म, [desireless dharma].

niskāma karma (Nīśkamakarma) निष्काम कर्म, desireless works

niskāma karmayogin निष्काम कर्मयोगिन्, [one who does desireless works as *yoga*].

niskriya निष्क्रिय, [one] without initiative or action.

nisthā निष्ठा, fixed and steady concentration; concentrated will of devotion, faith.

nīstraiguṇya निस्त्रैगुण्य, [a state in which one is] free from the three *guṇas*

nīstraiguṇyo bhavārjuna निस्त्रैगुण्यो भवार्जुन, do thou become free from the triple *guṇa*, O *Arjuna* [Gītā 2.45]

nitya anusmaraṇa नित्य अनुस्मरण, constant remembrance.

nityaḥ sarvagataḥ sthānūr acalo'yam sanātanaḥ नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः, eternally stable, immobile, all-pervading it is for ever and ever. [Gītā 2.24]

nityakarma नित्यकर्म, regular works (of sacrifice, ceremonial and the daily rule of Vedic living).

nityamukta नित्यमुक्त, [(one who is) perpetually in the state of liberation].

nitya smaraṇa नित्य स्मरण, constant remembrance

nityatṛpto nirāśrayaḥ नित्यतृप्तो निराश्रयः, ever satisfied without (any kind of) dependence. [Gītā 4.20]

nityayoga नित्ययोग, uninterrupted *yoga*.

nityayukta नित्ययुक्त, in constant union.

nityo'nityānām नित्योऽनित्यानाम्, the Eternal in the transient. [Kaṭha 2.2.13, Śvet. 6.13]

nivasiṣyasi mayyeva निवसिष्यसि मय्येव, thou

shalt dwell in Me. [Gītā 12.8]

Nivṛtti, see *nivṛtti*

nivṛtta निवृत्त, without any turn to action.

nivṛtti (Nivṛtti) निवृत्ति, moving back and in, holding back from action; the soul's involution into the passivity.

nivṛtti mārga निवृत्ति मार्ग, [the path of *nivṛtti* (cessation from action)]

niyama नियम, [in *rājayoga*] regulating moral habit.

niyamyā नियम्य, [having controlled]. [Gītā 3.7]

niyata नियत, controlled. [cf Gītā 3.8]

niyatam karma नियत कर्म, controlled action. [Gītā 3.8]

niyatam kuru karma tvam नियतं कुरु कर्म त्वम्, do action (thus) self-controlled. [Gītā 3.8]

niyatasya tu sannyāsaḥ karmaṇo nopapadyate नियतस्य तु सन्यासः कर्मणो नोपपद्यते, [but the renunciation of rightly regulated actions is not proper]. [Gītā 18.7]

niyati नियति, Fate (the thing willed and executed by Nature according to a fixed law of its self-governed workings).

niyut नियुत, each of *Vāyu*'s horses, a steed of the yoking. [Ved.]

nr नृ, the male power or *puruṣa*; the male divine Principle. [Ved.]

nṛcaksasah नृचक्षस्तः, those who have the divine vision. [Ved.]

nṛmṇa नृमृण, strength. [Ved.]

nṛpati नृपति, king of men.

nṛtamo nṛṇām नृतमो नृणाम्, most puissant of the powers. [Ved.]

nyāya न्याय, [one of the six *darśanas*, the science of logic]

O

ojas ओजस्, essential energy.

okas ओकस्, home. [Ved.]

om ॐ, the *mantra* or expressive sound symbol of the *brahman* in its four

domains from the *turiya* to the external or material plane (i.e. the outward looking, the inward or subtle, and the superconscious causal — each letter A, U, M indicating one of these three in ascending order and the whole bringing out the fourth state, *turiya*), used as an initiating syllable pronounced as a benedictory prelude and sanction.

om ānandamayī caityamayī satyamayī paramē ॐ आनन्दमयि चैतन्यमयि सत्यमयि परमे, [om O Thou full of bliss, full of consciousness, full of truth, supreme].

om bhūr bhuvaḥ svaḥ ॐ भूर्भुव स्व., [a formula, see the terms separately]

om namaś caṇḍikāyai ॐ नमश्चण्डिकायै, [om salutations to *Caṇḍikā* (a name of the Goddess, cf. *Caṇḍī*)]

om śāntiḥ . (OM Shanti Shanti Shanti) ॐ शान्ति. शान्ति. शान्ति., [om peace peace peace (a formal beginning and ending for an *Upanisad*, etc.)].

om tat sat ॐ तत्सत्, om That is the thing that Is.

Opsaras, see *apsaras*

osadhiḥ ओषधीः, (the earth's) growths.

P

pad पद, foot, step, the principle on which the soul founds itself.

pada पद, 1. step, place, foothold of being. 2 [a quarter of a *śloka*]

padam [nominative]

padāni [nominative plural]

pāda पाद, a quarter of a *śloka*.

padapāṭha पदपाठ, a [Vedic] text in which all euphonic combinations are resolved into the original and separate words and even the components of compound words indicated. [cf. *samhitā*]

padbhyām prthivī पद्भ्या पृथिवी, Earth is His footing. [Mund. 2.1 4]

paddhati [Hind.] पद्धति, [process, method of action].

Paiśācī पैशाची, [a *Prākṛta* dialect].

paiśācika पैशाचिक, [of or like a *piśāca*, demonic]

pājasyam पाजस्यम्, footing

palāyanam पलायनम्, flight

palli पल्ली, village

pāñcabhautika पाञ्चभौतिक, [relating to the *pañca bhūta*]

pañca bhūta पञ्च भूत, “the five elements”, the five elementary states of substance. [ākāśa, vāyu, agni (*tejas*), āpas (*jala*), *prthivī*]

pañca janāḥ पञ्च जना, the five births, the five nations [Ved]

pañca kosas पञ्चकोषाः, the five sheaths.

pañca kṛstīḥ, pañcakṛstīḥ पञ्चकृष्टीः, पञ्चक्षितीः, the five worlds of creatures where works are done. [Ved]

pañcāyat (Panchayat, Panchayet) [Hind.] पञ्चायत, [a village council consisting in theory of five persons].

paṇḍāl [Hind.] पण्डाल, [a temporary structure for meetings, etc.]

Pāṇḍavas पाण्डवाः, [the sons of Pandu, i.e. *Arjuna* and his four brothers, who with their allies formed one side in the *Mahābhārata*-war]

paṇḍita (Pandit, Pundit) पण्डित, a scholar

pāṇḍitya पाण्डित्य, [(mere) scholarship]

paṇis पणयः, *dasyus* who withhold or steal the cows, the word seems to have originally meant doers, dealers or traffickers, but this significance is sometimes clouded by the farther sense of “misers” [Ved]

pāpa पाप, sin, demerit

pāpa-yonayaḥ पापयोनयः, wombs of sin. [Gītā 9 32]

para पर, supreme

parā, see *parā vāk*

para bhāva पर भाव, the supreme being (of the Divine), the Highest, the ultimate becoming (of the soul).

param bhāvam [accusative]

paro bhāvaḥ [nominative]

parabrahman परब्रह्मान्, the supreme *brahman*, the supreme Unknowable;

the Divine.
parā gatih परा गतिः, the supreme status (of the soul).
paraḥ avyaktaḥ परं अव्यक्तः, the supreme Unmanifest.
param परम्, the supreme.
paramahansa (Paramahansa, Param-hansa) परमहंस, the liberated man, [literally “the supreme *hansa*”, a spiritual personality of the highest order]
paramam dhāma परमं धाम, the supreme place of being [cf. *Gītā* 8 21]
paramaṁ padam परमं पदम्, the highest seat.
paramaṁ sthānam ādyam परमं स्थानम्... आद्यम्, a status original, sempiternal and supreme [cf. *Gītā* 8 28]
paramam vacaḥ परमं वचः, supreme word [Gītā 10.1, 18 64]
parama parārdha परम परार्ध, the highest kingdom of the most High [cf. *Kaṭha* 1.3.1]
paramā parāvat परमा परावत्, the highest supreme, the highest summit
paramasyām parāvati [locative]
param āpnoti pūruṣaḥ परमाप्नोति पूरुषः, man attains to the Highest. [Gītā 3.19]
paramārtha परमार्थ, the highest spiritual truth; essential fact.
paramasyām parāvati, see under *paramā parāvati*
paramātmā परमात्मन्, the supreme Self or Spirit, the Absolute.
paramātmā [nominative]
param avyaktaṁ परमव्यक्तम्, the supreme Unmanifest.
parā māyā परा माया, [the supreme *māyā*]; higher divine Nature.
param bhāvam, see under *para bhāva*
param brahma, same as *parabrahman*
param dhāma परं धाम, the highest status (of the Divine). [Gītā 10.12]
param ārṣṭvā परं ब्रूवन्, [having seen the Supreme]. [Gītā 2.59]
parameṣṭham (Parameshtham) परमेष्ठम्, [standing at the top], that which is

superlative and highest
parameṣṭhin परमेष्ठिन्, the one full of
parameṣṭham.
parameṣṭhi [nominative]
parameśvara (Parameshwara) परमेश्वर, supreme Lord.
parameśvaram [accusative]
parameśvarī (Parameshvarī) परमेश्वरी, [the supreme *īśvarī*, the supreme Mother].
param vyoman परमे व्योमन्, in the highest ether. [Ved.]
Paramhansa, see *paramahansa*
param jyotiḥ परं ज्योतिः, the supreme Light
paramparā परम्परा, succession (of *gurus* or spiritual teachers)
parām śāntim परा शान्तिम्, to a supreme peace [Gītā 18.62]
parām siddhim परा सिद्धिम्, [to the] supreme perfection. [Gītā 14 1]
parā prakṛti (Para Prakriti) परा प्रकृति, the supreme Nature, the very nature of the Divine, the infinite timeless conscious power of the self-existent being out of which all existences in the cosmos are manifested.
parā prakṛtiḥ [nominative]
parā prakṛtir jīvaḥ परा प्रकृतिर् जीवः, the spiritual Nature which has become the *jīva* [cf. *Gītā* 7.5]
parā prakṛtir me परा प्रकृतिर् मे, My supreme nature. [cf. *Gītā* 7.5]
parā prakṛtir me yayā dhāryate jagat परा प्रकृतिर् मे यया धार्यते जगत्, My supreme nature by which the world is upheld. [cf. *Gītā* 7.5]
para-puruṣa (Para Puruṣa) परपुरुष, supreme Soul, God.
parārdha परार्ध, the upper half (of world existence), the higher hemisphere.
parārdhe [locative], in the higher being. [Kaṭha 1.3.1]
parāśakti (Parashakti) पराशक्ति, the supreme power.
pāras-patthar (Parash-pathar) [Hind.] पारस-पत्थर, the alchemic stone.
Paraśurāma (Parashurama) परशुराम,

Rāma of the axe, an *avatāra* of *Viṣṇu* who destroyed the unrighteous licence of the military and princely caste (the *ksatriyas*).
parā svā prakṛtiḥ परा स्वा प्रकृतिः, [own highest nature, highest self-nature].
parātman, see *paramātman*
parātpara परात्पर, the Supreme beyond the Most High, the supreme of the Supreme.
parātparam [nominative]
parātpara brahman परात्पर ब्रह्मन्, [*brahman* higher than the highest]
parātparam, see under *parātpara*
parātpara puruṣa (Paratpara Puruṣa)
 परात्पर पुरुष, [the *puruṣa* higher than the highest], the transcendent, infinite and universal personality
parā vāk परा वाक्, [the highest of the gradations of speech] (probably) the revelatory and inspired speech.
parā vidyā परा विद्या, the higher knowledge, the knowledge of the *brahman* in Himself.
paribhū परिभू, the One who becomes everywhere, God as the formal becoming.
paribhūḥ [nominative] [Īśa 8]
parigraha परिग्रह, egoistic possession, making things one's own.
pariṇāma परिणाम, evolutionary change (out of the original substance or energy), a varying, developing, mounting movement of organised energy and its evolutionary consequences.
paripaśyanti dhīrāḥ परिपश्यन्ति धीराः, sages behold everywhere. [Mund. 1.1.6]
parivrājaka परिव्राजक, [a wandering religious mendicant], the free super-social man.
Parjanya पर्जन्य, the rain-cloud, giver of the rain [vr̥ṣṭi].
paro bhāvaḥ, see under *para bhāva*
parokṣa परोक्ष, indirect knowledge (of that which is remote from and beyond our vision).
pārthivāni rajāmsi पार्थिवानि रजांसि, earthly realms of light. [Ved]

parvatasya garbhaḥ पर्वतस्य गर्भः, the pregnant contents of the hill. [Ved.]
Pārvatī पार्वती, [a name of *Śiva*'s consort].
Pārvatī-Śankara (Parvatī-Shankara)
 पार्वती-शङ्कर, [*Śiva* and his consort *Pārvatī*].
paścima पश्चिम, behind, west.
Pashupati, see *Paśupati*
paśu पशु, animal, [Ved]: the cow of light, [in the *tāntrika* distinction of *sādhakas*]. the animal man
Paśupati (Pashupati) पशुपति, the name of *Śiva* as the Lord of wildlife, the lord of the animal (in man)
paśyanti buddhi पश्यन्ती बुद्धि, a seeing intelligence.
paśyanti vāk पश्यन्ती वाक्, [the second level of speech], the seeing word, speech with the vision of truth in it.
paśyataḥ पश्यतः, [of him who sees]. [Gītā 2 69]
paśyati पश्यति, he sees.
pātāla पाताल, worlds of delusion and shadow, the subconscious below the earth.
patati पतति, falls. [see the following]
patati manaḥ पतति ... मनः, the mind falls. [Kena 1 1]
pātra पात्र, [one who is fit to receive; recipient].
patvāri (Patwary) [Hind] पटवारी, [a person who keeps the record of village lands, etc]
paurāṇika (Pauranic, Puranic) पौराणिक, [relating to the *Purāṇas*].
pavitra पवित्र, a strainer. [Ved.]
pavitraṁ paramam पवित्रं परमम्, the supreme purity. [Gītā 10.12]
peśaḥ पेक्ष, form. [Ved]
piṇḍa पिण्ड, the symbolic food offered to the Fathers in the *paurāṇika* funeral and memorial rites.
piśāca (Pishacha) पिशाच, demon, a [hostile] being of the lower vital.
piśācavat पिशाचवत्, as the unbound vital being, the divine maniac or else the divine demoniac.

putāmaha पितामह, grandsire
putarah (Pitris) पितरः, Fathers, Manes;
 Fathers who have gone before and
 discovered the supraphysical worlds
 [Purāṇas]. Ancestors to whom the
tarpaṇa is given.
pitṛn [accusative plural], to the
 divinised Ancestors. [Gītā 9 25]
pitāro manusyāḥ पितरो मनुष्याः, the human
 fathers [Ved.]
pīṭhasthāna पीठस्थान, [one of fifty-one
 places consecrated to the worship of
Pārvatī or, by extension, any place
 sacred to the Mother]
Pitṛiloka, see *pitṛloka*
Pitris, see *putarah*
pitṛloka (Pitṛiloka) पितृलोक, the world
 of the Fathers.
Pitriyan, see *pitṛyāna*
pitṛn, see under *putarah*
pitṛyā dhīḥ पित्र्या धीः, the ancestral
 Thought. [Ved.]
pitṛyāna (Pitriyan) पितृयान, the road of
 the Fathers, supposed to lead to in-
 ferior worlds attained by the Fathers
 who still belong to the evolution in
 the Ignorance.
Poorna Yoga, see *pūrṇa yoga*
poosta, see *postā*
poṣa पोष, increase, the growth of all
 possessions internal or external in
 the life of the individual. [Ved]
postā (poosta) [Hind.] पोस्ता, [a debili-
 tating drink, the infusion of opium-
 poppy heads]
potṛ (Potri) पोतृ, the purifying priest.
 [Ved.]
prabhava प्रभव, birth.
prabhu प्रभु, the Lord; [Ved]: becom-
 ing, coming into existence in front
 of the consciousness, at a particular
 point as a particular object of exper-
 ience.
pracetā प्रचेतस्, conscious thinker (seems
 to correspond to the Vedantic *pra-
 jñāna*). [Ved.]
pracetāḥ [nominative, feminine], she
 who has the perceptive knowledge.

pra cetayati ketunā प्र चेतयति केतुना, makes
 conscious by the ray of intuition.
 [RV 1 3 12]
pradhāna प्रधान, [in *sāṅkhya* philo-
 sophy] basis; first substance, first
 state or arrangement of matter and
 its essential principle.
prādhānyataḥ प्राधान्यतः, in some of (My)
 principal pre-eminences [Gītā 10 19]
Pradyumna प्रद्युम्न, [a name of the god
 of Love, a son of *Kṛṣṇa*].
Prahlāda प्रह्लाद, [a *dāitya*, famous as a
 devotee of *Viṣṇu*]
prati प्रति, goes forward. [Kena 1 1]
prajā प्रजा, offspring.
Prajāpati प्रजापति, the father of creatures.
prajāpatayah (Prajapatis) [plural],
 original progenitors.
prajñā प्रज्ञा, the all-wise Intelligence.
prājña प्राज्ञ, the Self situated in deep
 sleep [*susupti*], the lord and creator
 of things; the Master of Wisdom
 and Knowledge (*prajñā*)
prajñāna प्रज्ञान, apprehending con-
 sciousness; the consciousness that
 cognizes all things as objects con-
 fronting its observation, in the di-
 vine mind it is knowledge regarding
 things as their source, possessor and
 witness.
prajñā prasṛtā purāṇi प्रज्ञा...प्रसृता पुराणी,
 Wisdom that went forth from the
 beginning. [Śvet. 4.18]
prajñā purāṇi प्रज्ञा पुराणी, [ancient Wis-
 dom]. [see the preceding]
prājña-puruṣa प्राज्ञपुरुष, the Supreme In-
 telligence who is the Lord and dwells
 in the sleep-state holding all things
 in a seed of dense consciousness.
prākāmya प्राकाम्य, [one of the *aṣṭa-
 siddhis*] absolute keenness of the
 mind and senses.
prākāmyam [nominative]
prakāśa (Prakasha) प्रकाश, [light]; en-
 lightenment, clear radiance; [mani-
 festation].
Prakṛit, see *Prākṛta*
Prakṛiti, see *prakṛti*

prakṛta प्रकृत, brought forward.
Prākṛta (Prakrit) प्राकृत, [a name given to any of the popular dialects derived from or otherwise cognate with Sanskrit].
prakṛti (Prakṛiti) प्रकृति, “working out”, Nature, Nature-Force, Nature-Soul, executive or working force.
prakṛtayah [plural], natural powers.
prakṛtum [accusative]
prakṛti laya प्रकृति लय, absorption in *prakṛti*.
prakṛtūḥ, see under *prakṛti*
prakṛtum māmukām प्रकृति... मामिकाम्, into My (divine) nature. [Gītā 9 7]
prakṛtum me parām प्रकृति... मे पराम्, My supreme nature. [Gītā 7.5]
prakṛtum svām प्रकृति स्वाम्, own nature. [see the two following]
prakṛtum svām adhiṣṭhāya ... ātmamāyāyā प्रकृति स्वामधिष्ठाय ... आत्ममायया, standing upon My own nature ... by My self-māyā. [Gītā 4 6]
prakṛtum svām avaṣṭabhya प्रकृति स्वामवष्टभ्य, leaning upon My own nature ... [Gītā 9.8]
prakṛtir jīva-bhūtā प्रकृतिर् जीवभूता, Nature which has become the *jīva*. [cf. Gītā 7 5]
prakṛtis tvām nyokṣyati प्रकृतिस्त्वा नियोष्यति, Nature shall yoke thee (to thy work) [Gītā 18.59]
prākṛto janah प्राकृतो जनः, the ordinary man
prāk śarīra-vimokṣaṇāt प्राक्शरीरविमोक्षणात्, before the release from the body. [Gītā 5.23]
pralaya प्रलय, 1. the end of a cycle of aeons; temporary disintegration of a universal form of existence and all the individual forms which move in its rounds. 2. physical death.
pralayam yāti deha-bhṛt प्रलयं याति देहभृत्, the soul bearing the body comes to a *pralaya*. [Gītā 14.14]
pramāda प्रमाद, [negligence, carelessness, error].
pramāṇa प्रमाण, [one of the *sadanga*]:

proportion, arrangement of line and mass, design, harmony, perspective.
pramatha प्रमथ, [one of a class of demons attending on Śiva]
pramathanātha प्रमथनाथ, lord of the demoniac, [Śiva].
prāṇa प्राण, 1. life-energy; life, the breath of life. 2. the five *prāṇas* the five workings of the life-force: [*prāṇa* (see definition 3 below), *apāna*, *vyāna*, *samāna*, *udāna*]. 3. [one of the five *prāṇas*]. it moves in the upper part of the body and is pre-eminently the breath of life, because it brings the universal force into the physical system and gives it there to be distributed
prāṇakosa प्राणकोष, vital or nervous sheath, nervous body.
praṇāma (Pranam) प्रणाम, [bowing, prostration, obeisance].
prāṇamaya purusa प्राणमय पुरुष, soul in life, the (true) vital being
prāṇapraṭiṣṭhā प्राणप्रतिष्ठा, [infusion of life into an image or idol].
prāṇaśakti (Prana Shakti) प्राणशक्ति, 1. [life-energy] 2 [the full power (and perfection) of the life-force].
prāṇaśaktiḥ [nominative]
praṇava प्रणव, the basic syllable *om*, which is the foundation of all the creative sounds of the revealed word.
praṇava japa प्रणव जप, [repetition of the syllable *om*].
prāṇāyāma प्राणायाम, the government and control of the respiration; regulated direction and arrestation by exercises of breathing of the vital currents of energy in the body.
prāṇam brahma प्राणं ब्रह्म, [accusative of the following].
prāṇo brahma प्राणो ब्रह्म, Life as the original reality, Life as the great Eternal [*brahman*]. [Tait. 3.3]
prapadyante'nyadevatāḥ प्रपद्यन्तेऽन्यदेवताः, they resort to other godheads. [Gītā 7.20]
prapañca प्रपञ्च, phenomena.

prāpya puṇyakṛtām lokān uṣitvā śāśvatiḥ samāh प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समा, [having attained to the world of the righteous and having dwelt there for immemorial years] [*Gītā* 6 41]

prārabdha (karma) प्रारब्ध (कर्म), mechanical action of the instruments of the *prakṛti* continuing by force of old impulsions and habit or continued initiation of past energy

prasāda (Prasad) प्रसाद, 1. an illumined ease and clarity 2 [food offered to a deity or to a spiritual teacher, this same food distributed to devotees as a blessing].

prasannatā प्रसन्नता, clear purity and gladness.

praśāntiḥ प्रशान्तिः, a general state of peace and calm

praśāntir [= *praśāntiḥ*]

prasava प्रसव, (self-)production.

prathamamanoitā dhiyaḥ प्रथमो मनोता... धियः, the first thinker of the Thought. [*RV* 6 1 1]

pratibhānam प्रतिभानम्, genius, a reflection or luminous response in the mind to higher ideation

pratibodha प्रतिबोध, realisation; *jñāna* of experience.

pratidānam प्रतिदानम्, [giving in return]

pratyāñihi प्रतिजानीहि, [know thou for certain] [*Gītā* 9 31]

prati samudram syandamānāḥ प्रति समुद्रं स्यन्दमानाः, [flowing towards the ocean]

pratisthā प्रतिष्ठा, support, foundation, pedestal.

pratisyā प्रतीष्या, by purposeful impulsion [*RV* 10 129.4]

pratyāhāra प्रत्याहार, the drawing inward of the senses from their objects.

pratyakṣa प्रत्यक्ष, (knowledge of that which is) before the eyes, direct knowledge.

pratyaksadarśana प्रत्यक्षदर्शन, [seeing as before one's eyes, direct revelation].

pratyakṣa-drṣṭi प्रत्यक्षदृष्टि, direct sight.

pratyakṣam brahma प्रत्यक्षं ब्रह्म, the mani-

fest and evident Eternal [*brahman*] [*Tait.* 1 1, 1.12]

praveśa प्रवेश, entrance.

praviliyante karmāṇi प्रविलीयन्ते कर्माणि, works vanish and are dissolved [cf. *Gītā* 4 23]

praviliyate प्रविलीयते, disappears completely [*Gītā* 4.23]

praviśya प्रविश्य, having entered

praviśya yaḥ praturūpo babhūva प्रविश्य यः प्रतिरूपो बभूव, [that which] having entered, shapes itself to the forms it meets [cf. *Katha* 2 2 9]

Pravṛtti, see *pravṛtti*

pravṛtta प्रवृत्त, [brought forward into the movement, engaged in action and works]

pravṛtti (Pravṛtti) प्रवृत्ति, the moving out and forward, the impetus towards action and works; the soul's evolution into the action.

pravṛtti mārga प्रवृत्ति मार्ग, [the path of *pravṛtti*]

prayas प्रयस्, delight; the outflowing of *mayas* as the delight and pleasure of the soul in all objects and beings. [*Ved*]

prāyopaveśana प्रायोपवेशन, fasting for a long time

prema प्रेम, love.

premamayī Rādhā प्रेममयी राधा, [*Rādhā* full of love]

prema-sāmarthyā प्रेमसामर्थ्य, power of [capacity for] love.

prema-yoga प्रेमयोग, [yoga of love].

preraṇā प्रेरणा, [command, an impelling to].

preta प्रेत, [a spirit of a dead person, ghost].

preyas प्रेयस्, the pleasant.

Prishni, see *prśni*

prīti प्रीति, pleasure; ecstacy; love.

prītiḥ [nominative]

Prithivī, *Prithvī*, see *pr̥thivī*, *pr̥thvī* *prīya* प्रिय, pleasant, the pleasant; [*Ved.*]: love.

priyam [nominative]

prkṣa प्रक्ष, [material sense] "delicacy"

or satisfying food; [psychological sense]: satisfaction, fullness, delight, pleasure. [*Ved.*]
prśni (Prishni) पृश्नि, dappled, used both of the Bull, the supreme Male, and of the Cow, the female Energy [*Ved*]
prśniḥ [nominative]
prthivī, prthvi (Prithivi, Prithvi) पृथिवी, पृथ्वी, Earth; the Earth-Principle, [as one of the five *bhūtas*] the stabilising principle of condensation, represented to us in matter as earth, the basis of all solids
prthivī pājasyam पृथिवी पाजस्यम्, Earth (is His) footing. [*Bṛhad* 1 1 1]
prthivyā iva mānadaṇḍaḥ पृथिव्या इव मानदण्डः, as if earth's measuring rod. [*Kumārasambhava* 1 1]
prthvi, see *prthivī*
pūjā पूजा, worship, [a religious festival (in Bengal)]
punarjanma पुनर्जन्म, "again birth", re-birth.
puṇya पुण्य, good, virtue, ethics, merit.
purāṇa पुराण, legend and apologue, the *Purāṇas*: [a class of sacred writings written in an easy form of Sanskrit (more modern than that of the *Veda* and *Vedānta*) composed of legends, apologies, etc.]
Puranic, see *paurāṇika*
Pundit, see *paṇḍita*
paraḥ-hita, see *purohita*
purāṇa mānus [Beng] पुरातन मानुष, [old man, "the old Adam"]
pūrṇa पूर्ण, [full, fulfilled, perfect].
pūrṇaḥ [nominative, masculine], the perfect being
pūrṇam [nominative, neuter], fullness.
pūrṇam param पूर्ण परम्, the perfect and the highest.
pūrṇatā पूर्णता, fullness.
pūrṇatā prasannatā samatā bhoga-sāmarthyam iti prāṇasaktiḥ, see these words separately
pūrṇa yoga (Poorna Yoga) पूर्ण योग, [the

integral yoga]
pūrṇa yogin पूर्ण योगिन्, [one who practises *pūrṇa yoga*], the *sādhaka* of the Divine Perfection.
purohita (Purohit) पुरोहित, (= *paraḥ-hita*, set in front); the priest [whom] man puts in front as his spiritual representative [*Ved*]; [any priest].
puru पुरु, manifold
Purudamsas पुरुदंसस्, the Manifold in activity (an epithet used of the *Asvins*) [*Ved.*]
purusa (Purusha) पुरुष, Person; Conscious Being, Conscious-Soul. Soul; essential being supporting the play of *prakṛti*, a Consciousness — or a Conscient — behind, that is the lord, witness, knower, enjoyer, upholder and source of sanction for Nature's works
puruṣa antarātman (Purusha Antaratman) पुरुष अन्तरात्मन्, [the *puruṣa* as the inner self or soul]
purusa evedam sarvaṁ karma tapo brahma parāmṛtam पुरुष एवेदं सर्वं कर्म तपो ब्रह्म परामृतम्, it is the divine soul that is all this, even all action and all active force and *brahman* and the supreme immortality [cf *Mund* 2 1 10]
puruṣaḥ . . aksarāt parataḥ paraḥ पुरुषः . . अक्षरात्परतः परः, a *purusa* supreme beyond the Immutable [*aksara*]. [*Mund* 2 1.2]
puruṣaḥ prakṛtisthaḥ पुरुषः प्रकृतिस्थः, [*purusa* situated in *prakṛti*]. [*Gītā* 13 22]
puruṣaḥ purāṇaḥ sanātanaḥ पुरुषः पुराणः सनातनः, ancient soul of long standing, sempiternal in being
puruṣakāra पुरुषकार, [human effort], individual energy
purusaṁ śāśvataṁ divyam पुरुष शाश्वतं दिव्यम्, the eternal divine *purusa*. [*Gītā* 10 12]
puruṣa-prakṛti (Purusha-Prakṛiti) पुरुष-प्रकृति, Soul-Nature. [see *purusa* and *prakṛti* separately]
purusaṣabha पुरुषर्षभ, the leonine soul

among men
purusārtha पुरुषार्थ, object of man, [each of the four objects of life: *kāma*, *artha*, *dharma*, *moksa*]
purusasūkta (Purusha-Sukta) पुरुषसूक्त, [the “hymn of the *purusa*”: *RV* 10 90]
purusa-yajña (Purusha-Yajna) पुरुषयज्ञ, the sacrifice of the *purusa*.
purusottama (Purushottama) पुरुषोत्तम, the Supreme divine Person; the Supreme Being who is superior both to the mutable Being and to the Im-mutable, the Divine Being
puruso varenya ādityavarṇas tamasaḥ parastāt पुरुषो वरेण्य आदित्यवर्णस्तमसः परस्तात्, [the excellent *purusa*, of the colour of the sun, beyond darkness] [cf. *Śvet.* 3 8, *Gītā* 8 9]
Purusha etc., see *puruṣa* etc.
pūrva पूर्व, in front, east.
pūrva-mīmāṃsā (Purva Mīmāṃsa) पूर्व-मीमांसा, [a system of philosophy (one of the six *darśanas*), the enquiry into the first or *mantra* portion of the *Veda*; it is concerned chiefly with Vedic ritual], the *vedavāda*.
pūrvebhiḥ ... nūtanaiḥ पूर्वैः...नूतनैः, by the ancient ... by the new [*RV* 1.1.2]
pūrve devāḥ पूर्व देवाः, the former gods.
pūrve pitaraḥ पूर्व पितरः, the early Fathers
pūrve pitaraḥ manusyāḥ पूर्व पितरः मनुष्याः, the ancient human fathers [*Ved*]
pūṣan (Pushan) पूषन्, the Fosterer or Increaser, a form of the sun-god. [*Ved*]
puṣṭi पुष्टि, increase or growth [*Ved*]

R

Rādhā राधा, the personification of the absolute love for the Divine (the word means adoration and also delight).
rādhas राधस्, riches, opulence; achievement, effectuation. [*Ved*.]
rāga राग, 1. liking, attraction. 2. [in

Indian classical music, a particular mode or order of sound or formula].
rāga-dveṣa रागद्वेष, like and dislike, attraction and repulsion
rahasyam रहस्यम्, mystery, secret.
rahasyaṁ (hyetad) uttamam रहस्यं (ह्येतद्) उत्तमम्, (for this is) the highest secret. [*Gītā* 4 3]
rājarṣi (Rajarṣi) राजर्षि, [a royal *ṛṣi*]
rajas रजस्, 1. [one of the three *guṇas*]: the mode of action, desire and passion; the force of kinesis (translates in quality as struggle and effort, passion and action). 2. [*Ved.*]: a word for the heavenly and earthly worlds, meant probably “the shining”, the lower world.
rājasakṛi राजसक्ति, political strength
rājasika (rajasic) राजसिक, [of the nature of *rajas*].
rājasūya राजसूय, [a great sacrifice performed sometimes on the occasion of the coronation of a king by himself and his tributary princes].
rājayoga राजयोग, [a particular system of *yoga*], the use of mental ascesis for the opening up of the divine life on all its planes.
rājayogin राजयोगिन्, [one who practises *rājayoga*].
rajoguṇa रजोगुण, [the quality (*guṇa*) of *rajas*], the quality of vital passion, impulsion or drive of propensity.
rajoguṇasamudbhavaḥ रजोगुणसमुद्भवः, which has its native point of origin in the *rājasika guṇa*. [*Gītā* 3.37]
rājyaṁ samrddham राज्य समृद्धम्, an opulent kingdom. [*Gītā* 11.33]
rākhī bandhan [Hind.] राखी बन्धन, [the tying of a thread around the wrist of a loved one in order to ward off misfortune; the thread itself].
rāksasa (Rakshasa) राक्षस, giant, giant power of darkness, a [hostile] being of the middle vital plane.
rāksasī (Rakshasi) राक्षसी, [a female *rākṣasa*].
rākṣasī māyā (Rakshasi Maya) राक्षसी

- माया, illusion of the powers of darkness.
- Raktabīja* रक्तबीज, [the name of a demon who did battle with the goddess *Candī*; from the drops of his blood arose innumerable duplicates of himself]
- Rāma* राम, [popular short form for *Rāmacandra*, a celebrated *avatāra* of *Viṣṇu*].
- Rāma-rājya* रामराज्य, [the kingdom of *Rāma*, the ideal kingdom]
- Rāmāyaṇa* रामायण, [the life-story of *Rāma*, a celebrated epic poem by Valmiki whose central incident is the abduction of *Rāma*'s wife *Sītā* by *Rāvaṇa*, king of the *rākṣasas*, and her subsequent recovery by *Rāma* and his allies]
- Ras, see *rāsa*
- rasa* रस, 1. sap, juice, essence
2. taste, pleasure; liking (and disliking), affectation of sense 3. aesthesis; the response of the mind, the vital feeling and the sense to a certain "taste" in things which may often be but is not always a spiritual feeling 4. the eight *rasas*: eight forms of emotional aestheticism.
- rāsa*, *rāsa līlā* (Ras) रस, रसलीला, the dance-round of *Kṛṣṇa* with the cowherdesses in the moonlit groves of *Vṛndāvana*, type of the dance of Divine Delight with the souls of men liberated in the world of Bliss secret within us
- rasagrahaṇa* रसग्रहण, seizing of the principle of delight.
- rāsa līlā*, see *rāsa*
- ratha* रथ, chariot.
- ratna* रत्न, light, enjoyment, ecstasy. [Ved.]
- raudra* रौद्र, strength, force.
- Rāvaṇa* रावण, [the chief of the *rākṣasas* who abducted *Sītā* and was slain by her husband *Rāma*]
- Rāya* राय, riches, bliss. [Ved.]
- rāyaḥ* [nominative]
- rāye* राये, to the felicity [Īśa 18]
- rayī*¹ रयि, [physically]. wealth, prosperity, [psychologically]: a felicity or enjoyment which consists in abundance of certain forms of spiritual wealth. [Ved.]
- rayiḥ* [nominative]
- rayi*² रयि, movement, matter.
- rāyo duraḥ* रायो दुरः, the doors of the felicity. [Ved.]
- Rbhu* (Ribhu), *Rbhukṣan* ऋभु, ऋभुक्षन्, the name of one of the *Rbhus*, the skilful Knower or the Shaper in knowledge [Ved.]
- Rbhus* (Ribhus) ऋभवः, the divine craftsmen; the artisans of Immortality. [Ved.]
- retas* रेतस्, [semen]
- revān* रेवान्, rich with treasure [Ved.]
- rgmibhiḥ* ऋग्मिभिः, with them as singers of the divine chant [Ved.]
- Rg-veda* (Rig-veda) ऋग्वेद, [the *Veda* of the *rks*, the most ancient of the sacred books of India, composed of metrical hymns arranged in ten books (*maṇḍalas*)]
- Ribhu, see *Rbhu*
- Ribhus, see *Rbhus*
- Rig-veda, see *Rg-veda*
- Rik, see *rk*
- ripu* रिपु, enemy
- Rishi, see *rṣi*
- Ritam, see *rtam*
- Ritwik, see *ritvij*
- rjuḥ panthāḥ* ऋजुः पन्थाः, the straight road [Ved.]
- rk* (Rik) ऋक्, the word of illumination which lights up the mind with the rays of knowledge, [a verse of the *Rg-veda*]
- rocanā*, *rocanāni* रोचना, रोचनानि, "the shining" heavenly and earthly worlds, luminous worlds. [Ved.]
- rodasī* रोदसी, the two firmaments, heaven and earth: the mental and physical consciousness. [Ved.]
- roga* रोग, [disease].
- romā prthivyāḥ* रोमा पृथिव्याः, the "plea-

sant growths" of our physical existence [Ved]

rsayo divyāḥ ऋषयो दिव्याः, the divine rsis.
rsi (Rishi) ऋषि, a seer

rtā-cit ऋतचित्, Truth-Conscious, he who has the Truth-Consciousness. [Ved]

rtajña ऋतज्ञ, a knower of the Truth.

rtam (Ritam) ऋतम्, the Right, truth of divine being regulating right activity both of mind and body, truth of knowledge and action, Truth; Truth-Consciousness

rtasya [genitive]

rtena [instrumental]

rtam brhat ऋत बृहत्, the vast Truth. [Ved]

rtam jyotiḥ ऋत ज्योतिः, the truth light. [Ved]

rtam satyam brhat ऋतं सत्यं बृहत्, the Right, the Truth, the Vast. [Ved.]

rtasya, see under *rtam*

rtasya brhate ऋतस्य बृहते, [to or for the vastness of Truth]. [Ved.]

rtasya budhne ऋतस्य बुध्ने, in the foundation of the Truth [cf RV 3 61.7]

rtasya dhārāḥ ऋतस्य धाराः, the streams of the Truth. [RV 5 12 2, 7.43.4]

rtasya dhītīḥ ऋतस्य धीतिः, the thought of the Truth. [RV 1 68 3]

rtasya panthāḥ ऋतस्य पन्थाः, the path of the Truth. [Ved]

rtasya pathāḥ [instrumental]

rtasya preṣā ऋतस्य प्रेषा, the urgings or impulsion of the Truth; the substance of the Truth put into active movement [RV 1 68.3]

rtasya sve dame ऋतस्य स्वे दमे, in the native home of the Truth. [Ved.]

rtāvari ऋतावरी, full of the Truth [Ved]

rtāvrdhaḥ ऋतावृषः, those who increase the Truth [Ved]

rtāvrdhā [dual]

rtena, see under *rtam*

rtena rtam apihitam ऋतेन ऋतमपिहितम्, truth hidden by truth [RV 5.62 1]

rtē'pi tvām ऋतेऽपि त्वाम्, even without thee. [Gītā 11 32]

rtu ऋतु, the order and time of the Truth [Ved.]

rtvij (Ritwik) ऋत्विज्, he who sacrifices in right order and right season. [Ved]

Rudra रुद्र, "fierce, violent", [Ved]: the Divine as master of our evolution by violence and battle, the *deva* or Deity ascending in the cosmos; [Purānas] the Terrible one, the God of might and wrath, a member of the divine Triad [trīmūrti], expressive of the destructive process in the cosmos.

rudrā hiraṇyavartanī रुद्रा हिरण्यवर्तनी, violent and moving in the paths of light [RV 5 75 3]

Rudras रुद्रा, the fierce, impetuous ones; [a group of Gods, in the *Veda* sometimes identified with the *Maruts*, later eleven (or thirty-three) minor deities led by *Rudra* (Śiva)]

rudraśakti (Rudraśakti) रुद्रशक्ति, [power of *Rudra*]

rūp, Hind. for *rūpa*

rūpa रूप, form

rūpabheda रूपभेद, [one of the *sadanga*]: distinction of forms.

rūpam rūpaṁ pratirūpo babhūva रूपं रूपं प्रतिरूपो बभूव, it shapes itself to the forms it meets [Katha 2 2.9]

S

Sa, see *saḥ*

sā सा, she.

śabda (Shabda) शब्द, sound; vibration; word.

śabdabrahman (Shabdabrahman) शब्दब्रह्मन्, the Word, the oral expression of God [brahman].

śabdabrahma [nominative]

śabdabrahmātivartate शब्दब्रह्मातिवर्तते, [passes beyond the range of the *śabda-brahman*] [Gītā 6.44]

sab-jāntā [Beng] सबजानता, all-knowing.
sa buddhumān manusyesu स बुद्धिमान्मनुष्येषु, he is the man of true reason and

discernment among men [Gītā 4 18] .
saccidānanda (Sachchidananda) सच्चि-
 दानन्द, a trinity of Existence [*sat*],
 Consciousness [*cit*], and Delight
 [*ānanda*]; the Divine Being.

saccidānandam [nominative]
sacesta सचेष्ट, involving (great strain
 of) effort.

Sachchidananda, see *saccidānanda*
Śaci (Sachi) शची, the wife of *Indra*.

sadāmsi सदासि, seats. [*Ved*]

sadanād ṛtasya सदानादृतस्य, from the home
 or seat of Truth. [*RV* 1 164 47, 4 21 3]

sadanam सदनम्, seat, house

sadanam ṛtasya सदनमृतस्य, the seat (or
 world or home) of the Truth [*Ved.*]

sadanga षडङ्ग, the six limbs or essential
 elements of painting: *rūpabheda*,
pramāṇa, *bhāva*, *lāvaṇya*, *sādrśya*,
varṇikabhanga.

sadas सदस्, seat, house. [*Ved*]

sadā tad-bhāva bhāvitaḥ सदा तद्भावभावितः,
 each moment growing inwardly into
 that (divine) subjective being. [*Gītā*
 8.6]

sad-ātman सदात्मन्, [the Self (*ātman*) as
 pure Existence].

sad-brahman (*sat brahman*) सद्ब्रह्मन्,
 Existence pure, indefinable, infinite,
 absolute

sadghanaloka सद्घनलोक, [world of dense
 Existence]

sadguru सद्गुरु, [a good or true *guru*]

sādhaka (Sadhak) साधक, one who is
 getting or trying to get realisation
 [cf. *yogin*]; one who seeks *siddhi* by
 the practice of *sādhanā*.

sādhanā साधना, the practice of *yoga*,
 the practice by which perfection
 (*siddhi*) is attained; spiritual self-
 training and exercise.

sādhanā śāstra (Sadhana Shastra) साधना
 शास्त्र, [a scripture (*śāstra*) of spiritual
 practice (*sādhanā*)]

sādharmya साधर्म्य, becoming of one law
 of being and action with the Divine.

sādharmya-gati साधर्म्यगति, a coming to
 be one in law of being with the

Divine.

sādharmyam āgatāḥ साधर्म्यमागताः, those
 who have become of like nature and
 law of being with the Divine. [*Gītā*
 14 2]

sādharmya-mukti साधर्म्यमुक्ति, liberation
 by assumption of the Divine Nature.

sādhikā साधिका, [a woman who practises
sādhanā].

sādhu साधु, [a good or holy man, saint].

sādhūnām [genitive plural]

sādhūnām rājyam साधूना राज्यम्, the reign
 of the saints

sādhu-sammataṁ साधुसम्मतम्, [that about
 which good men agree; approved
 of by the good].

sadosam सदोषम्, defective

sadrśam ceṣṭate svasyāḥ prakṛteḥ
 , सदृश चेष्टते स्वस्याः प्रकृतेः, acts according
 to the mechanism of his Nature.
 [*Gītā* 3 33]

sādrśya सादृश्य, 1. likeness (to the Divine).
 2 [one of the *śaḍaṅga*] correspon-
 dence, truth of the form and its
 suggestion

sādrśya-mukti सादृश्यमुक्ति, liberation by
 likeness to the Divine

saguṇa सगुण, [with quality, personal];
 the Personal.

saguna brahman सगुण ब्रह्मन्, the Eternal
 with (infinite) qualities, the Personal
 Divine

saguṇa sat सगुण सत्, personal being
saḥ (Sa) सः, he.

sahadharmaḥ सहधर्मः, [one who has the
 same *dharma*; a mate, spouse]

sahaituka सहैतुक, [with motive (*hetu*)]

sahaja सहज, that which is born with
 us, natural, inborn, innate.

sahaja dharma सहज धर्म, [“natural law
 of being”, an esoteric Buddhist cult]

sahajam karma सहज कर्म, work born with
 a man. [*Gītā* 18 48]

sāhasam साहसम्, active courage and dar-
 ing, hardihood.

sahasradala (*padma*) सहस्रदल (पद्म), the
 thousand-petalled lotus, the higher
 consciousness centre

sahasrāra, सहस्रार, same as *sahasradala*.
sāheb [Hind.] साहेब, [lord, sir, formerly used of Europeans in India]
sahāya सहाय, help.
sāhitya parisad साहित्य परिषद्, literary conference.
śaiva (Shaiva, Shaivite) शैव, [pertaining to Śiva, a worshipper of Śiva]
sajjana सज्जन, the good man
sakalāḥ सकलः, with all aspects (*kalās*); all entirely.
sakhāyah सखाय, comrades
sakhibhiḥ सखिभिः, with (them as) comrades
sāksād darśana साक्षाद्दर्शन, [the seeing (*darśana*) of something as before one's eyes]
sāksi (Sakshi) साक्षी, witness
śakta (Shakta) शाक्त, [a worshipper of *śakti*]
śakti (Shakti) शक्ति, Energy, Force, Strength, Will, Power, the self-existent, self-cognitive, self-effective Power of the Lord which expresses itself in the workings of *prakṛti*.
śaktiḥ [nominative]
śakti-catustayam (Shakti-Chatushtaya) शक्तिचतुष्टयम्, [the *catuṣṭaya* of power]
śaktyām bhagavatī ca (iti śraddhā) शक्त्या भगवति च (इति श्रद्धा), (faith) in the Lord and his *śakti*
Śākyamuni (Çakya-Muni) शाक्यमुनि, "sage of the Śākyas", a name of the *Buddha*.
sālā [Hind.] साला, [wife's brother (used as a term of abuse)].
salilam सलिलम्, water
salilam apraketam सलिलमप्रकेतम्, inconscient ocean. [cf. *RV* 10.129.3]
sālokya सालोक्य, in one status and periphery of being with the Divine; dwelling of the soul in the Divine.
sālokya-mukti सालोक्यमुक्ति, liberation by conscious existence in one world of being with the Divine
śam शम्, peace, bliss. [*Ved.*]
sama सम, equal; evenly distributed.
Sama, see *sāman*

śama (Shama) शम, the divine quiet, peace, rest
śamaḥ [nominative]
sama ānanda सम आनन्द, equal *ānanda*.
samabhāvena समभावेन, without respect to differences
samādhi समाधि, Yogic trance (in which the mind acquires the capacity of withdrawing from its limited waking activities into freer and higher states of consciousness); [in the *Gītā*]: calm, desireless, griefless fixity of the *buddhi* in self-poise and self-knowledge.
samādhīḥ [nominative]
samādhīṣṭha समाधिस्थ, arrived at the essential *samādhi* and settled in it.
samagram mām (jñātvā) समग्रं माम् (ज्ञात्वा), (having known) Me integrally. [cf. *Gītā* 7.1]
śamaḥ, see under *śama*
samāhuta समाहित, concentrated in its own being, in *samādhi*. [*Gītā* 6.7]
samāja (Sama) समाज, [assembly, society, association].
samam brahma सम ब्रह्म, the equal *brahman*. [*Gītā* 5.19]
samam hi brahma सम हि ब्रह्म, [for the *brahman* is equal]. [cf. the preceding]
sāman (Sama) सामन्, the *mantra* of the divine *ānanda*, the word of calm and harmonious attainment for the bringing of the divine desire of the spirit [*Ved*]
samāna समान, [one of the five *prāṇas*]; it is situated centrally in the body, and regulates the interchange of the *prāṇa* and *apāna* at their meeting place, equalises them and is the most important agent in maintaining the equilibrium of the vital forces and their functions, it is the agent for the assimilation of food
samāne ūrve समाने ऊर्वे, in the level wide-ness. [*Ved*]
samarpaṇa समर्पण, surrender.
samastī समष्टि, the collectivity [cf. *vyasṭi*]
samatā समता, equality, 'equanimity'.

*samatā śāntiḥ sukham hāsyam itī śānti-
catuṣṭayam*, see these words sepa-
rately

samatva समत्व, equality

samatvam yoga ucyate समत्वं योग उच्यते,
it is equality that is meant by *yoga*
[*Gītā* 2 48]

Sāma-veda सामवेद, [the *Veda* of the
sāmans]

Śambara शम्बर, [the name of a demon
in the *Veda*]

sambhava सम्भव, birth

sambhavāmi yuge yuge सम्भवामि युगे युगे,
I am born from age to age [*Gītā* 4 8]

sambhūti सम्भूति, becoming, the Birth.

sambhūtyā amrtam aśnute सम्भूत्याऽमृतमश्नुते,
by the Birth he enjoys Immortality.
[*Īśa* 14]

saṅgha (Sangha) सघ, a fellowship and
union (of those whom a personality
and teaching unite)

saṁhata सहत, [combined].

saṁhati संहति, cohesion.

saṁhitā (Sanhita) सहिता, [“conjunc-
tion”, the text of the *Veda* treated
with respect to the rules of euphonic
combination, the real continuous
text of the *Veda* (cf. *padapāṭha*)]

śamī शमी, labour [*Ved*]

sāmīpya सामीप्य, nearness, proximity,
dwelling of the soul with the Divine

sāmīpya-mukti सामीप्यमुक्ति, liberation by
sāmīpya

samiti समिति, assembly, [association].

sarīrjñāna संज्ञान, essential sense, contact
of consciousness with its object; the
inbringing movement of apprehen-
sive consciousness which draws the
object placed before it back to itself
so as to possess it in conscious sub-
stance, to feel it.

saṁkara संकर, [commingling]; confu-
sion.

sāṁkhya (Sankhya) सांख्य, the analysis,
the enumeration and discriminative
setting forth of the principles of our
being; the abstract and analytical
realisation of truth, [considered as

one of the six *darśanas*], [an adherent
of the *sāṁkhya* school]

saṁkīrtana सङ्कीर्तन, [(a gathering for)
singing the glory of God]

saṁ mahemā manīṣayā स महेशा मनीषया,
let us build by our thought. [*RV*
1 94 1]

sammoha सम्मोह, [bewilderment]

saṁnyāsa, see *sannyāsa*

saṁpradāna संप्रदान, [bestowing one's
daughter in marriage]

saṁpradāya संप्रदाय, [sect], group.

sāmrājya साम्राज्य, empire, perfect em-
pire without; mastery of one's en-
vironment and circumstances

saṁrāt सम्राट्, emperor, ruler of one's
world-environment.

śamsa शस, self-expression, that which
brings out into the field of expres-
sion [*Ved*]

samsāra संसार, cyclic movement, the
world, the ordinary life of the Igno-
rance.

saṁsiddhi ससिद्धि, absolute spiritual per-
fection

samsiddhim [accusative]

samsiddhīcatuṣṭaya (Samsiddhīcatuṣṭa-
taya) ससिद्धिचतुष्टय, [the *catuṣṭaya* of
absolute perfection]

samsiddhīcatuṣṭayam [nominative]

saṁskāra (Sanskara) संस्कार, associa-
tion, impression, fixed notion, habi-
tual reaction formed by one's past.

saṁskārāḥ [plural]

saṁudre hr̥di समुद्रे हृदि, in the heart, in
the sea [*RV* 4 58 11]

sāṁudrika सामुद्रिक, [interpretation of
marks on the body; palmistry]

saṁūha समूह, gathering together.

saṁvatsara सवत्सर, Time in its periods
determined by movement in Space

saṁyagjñānam सम्यग्ज्ञानम्, integral know-
ledge

saṁyama सयम, 1. self-control, rejection
or self-dissociation 2 concentra-
tion, directing or dwelling of the con-
sciousness (by which one becomes
aware of all that is in an object).

samyamī सयमी, [one who practises *samyama*].

sahyatendriyaḥ सयतेन्द्रियः, [one who has] conquered and controlled the mind and senses [Gītā 4 39]

sāmye sthitam manaḥ साम्ये स्थित मनः, the mind established in equality [Gītā 5.19]

sanātana सनातन, everlasting; without beginning or end

sanātana dharma सनातन धर्म, the eternal religion, the Indian religious and spiritual tradition.

sanātanam puruṣam purāṇam सनातन पुरुष पुराणम्, [to the everlasting ancient *puruṣa*]

sandhi सन्धि, joint, lock, [in Sanskrit grammar] the principle of euphonic combination

sandhyā सन्ध्या, 1 twilight. 2 [=sandhyā-vandana]. 3. [=yuga-sandhyā].

sandhyāvandana सन्ध्यावन्दन, [the morning, noon and evening prayers of a *brāhmaṇa*]

sangaḥ akarmanī सङ्गः... अकर्मणि, attachment to inaction [Gītā 2 47]

sangam tyaktvātmaśuddhaye सङ्गं त्यक्त्वात्म-शुद्धये, having abandoned attachment for self-purification. [Gītā 5 11]

Sangha, see *saṃgha*

Sanhita, see *samhitā*

saṃjivani mantra सञ्जीवनी मन्त्र, [a *mantra* restorative of life].

saṅkalpa सङ्कल्प, resolution.

sankalpārambha सङ्कल्परम्भ, initiation.

sankarasya ca kartā syām upahanyā-mimāḥ prajāḥ सङ्करस्य च कर्ता स्यामुपहन्त्या-मिमाः प्रजाः, I should be the creator of confusion and slay these creatures. [Gītā 3.24]

Sankhya, see *sāṃkhya*

saṃmaya सन्मय, [composed of pure existence (*sat*)].

sannyāsa सन्न्यास, laying aside, renunciation (of life and action).

sannyāsa āśrama (Sannyasa Ashrama) सन्न्यास आश्रम, [the last of the four *āśramas*]: the period of the free

super-social man

sannyāsin सन्न्यासिन्, [one who practises *sannyāsa*, an ascetic]

sannyāsi [nominative]

sānoḥ sānum सानोः सानुम्, from level to level [see the following]

sānoḥ sānum āruhat सानोः सानुमारुहत्, ascends from peak to peak [RV 1. 10.2]

Sansiddhichatushtaya, see *saṃsiddhi-catustaya*

Sanskara, see *samskāra*

sānta सान्त, finite

sāntaḥ सन्तः, [good men], saints.

śāntam शान्तम्, calm.

śāntam alakṣaṇam शान्तम् अलक्षणम्, calm, featureless [cf. *Māṇḍ.* 7]

śānti (Shanti) शान्ति, calm, peace, spiritual peace

śāntiḥ [nominative]

śānti-catustaya (Shanti-chatushtaya) शान्तिचतुष्टय, [the *catustaya* of peace].

śānti-catustayam [nominative]

śāntimaya Śiva (Shantimaya Shiva) शान्तिमय शिव, [Śiva full of peace].

śāntim nirvāṇa-paramām (matsarṃsthām) शान्ति निर्वाणपरमा (मत्सरंस्थाम्), the supreme peace of *nirvāṇa* (which has its foundation in Me). [Gītā 16 15]

śānti-secana (Shanti-Sechan) शान्तिसेचन, [a “pouring-out of tranquillity”]; homage of hearts.

sānu सानु, level, peak, elevation.

sānūni [plural]

sapanta riam amrtam सपन्त ऋतममृतम्, they touch Truth and Immortality. [cf. RV 1.68.2]

sa paryagāt स पर्यगात्, it is He who has moved out everywhere. [Īśa 8]

sa paśyati स पश्यति, he sees.

sapta arcisāḥ सप्त अर्चिषः, the seven flames, tongues or rays (of *Agni*). [Ved]

sapta-catustaya (Sapta-chatushtaya) सप्तचतुष्टय, [the seven *catustayas*].

sapta dhenavaḥ सप्त धेनवः, the seven fostering cows. [Ved.]

sapta dhītayaḥ सप्तधीतयः, the seven

forms of the Thought-principle. [Ved.]
sapta dhātibhiḥ [instrumental plural]
sapta dhīyaḥ सप्त धियः, the seven thoughts [Ved.]
sapta gāvaḥ सप्त गावः, the seven Cows or the seven Lights [Ved.]
saptagu सप्तगु, seven-rayed. [Ved.]
saptaguḥ [masculine]
saptagum [neuter]
sapta haritaḥ सप्त हरितः, the seven brilliant horses of the sun. [Ved.]
sapta jvālāḥ सप्त ज्वालाः, the seven flames, tongues or rays (of *Agni*). [Ved.]
sapta mātaraḥ सप्त मातरः, the seven mothers. [Ved.]
saptaraśmiḥ सप्तरश्मिः, seven-rayed. [Ved.]
sapta ratnā (ratnāni) सप्त रत्ना (रत्नानि), the seven delights [Ved.]
sapta rṣayaḥ सप्त ऋषयः, the seven seers. [Ved.]
sapta sapta सप्त सप्त, seven by seven, in septettes [Mund. 2.1.8]
saptāsyah सप्तास्यः, seven-faced or seven-mouthed. [Ved.]
sapta vāṇiḥ सप्त वाणीः, the seven Words or fundamental expressions of the divine Mind. [Ved.]
sapta viprāḥ सप्त विप्राः, the seven sages. [Ved.]
Saramā सरमा, the Hound of Heaven, represents the faculty of intuition. [Ved.]
Sārameya सारमेय, [one of the four dogs of *Yama*]. [Ved.]
śaraṇam शरणम्, [refuge].
saranyubhiḥ सरण्युभिः, with them as travellers on the path. [Ved.]
Sarasvatī (Sarasvatī) सरस्वती, "she of the stream, of the flowing movement"; [Ved.] the streaming current and the word of inspiration of the Truth, the goddess of the Word; [Purāṇas] the Muse and goddess of wisdom, learning and the arts and crafts.
sardār (Sirdar) [Hind.] सरदार, [leader, commander. chieftain].

sarga सर्ग, creation; [a section or chapter of some Sanskrit works such as the *Mahābhārata*].
śarīra शरीर, the body.
śarīra-catuṣṭaya (Sharīra-Chatushtaya) शरीरचतुष्टय, [the *catuṣṭaya* of the body].
śarīracatuṣṭayam [nominative]
śārīram kevalam karma शरीर केवलं कर्म, purely physical action [Gītā 4.21]
śarīram khalu dharmasādhanaṁ शरीरं खलु धर्मसाधनम्, the body is the means of fulfilment of *dharma*.
śarīrānanda शरीरानन्द, [ānanda in the body].
śarīrayātrā शरीरयात्रा, the pilgrimage of the body; physical life. [see the following]
śarīrayātrāpi... akarmaṇaḥ शरीरयात्रापि... अकर्मणः, even the maintenance of (thy) physical life [cannot be effected] without action [Gītā 3.8]
sarkār (Sirkar) [Hind.] सरकार, [lord; administrator, government]
śarma शर्म, peace, joy. [Ved.]
sarva सर्व, all, the All.
sarvaḥ [nominative, masculine]
sarvam [nominative, neuter]
sarvesu [locative plural], in all.
sarvabhāvena सर्वभावेन, in every way of his being. [Gītā 15.19]
sarvabhūtahite सर्वभूतहिते, in the good of all creatures. [see the following]
sarvabhūtahite rataḥ सर्वभूतहिते रतः, busied with and delighting in the good of all creatures.
sarvabhūtahite ratāḥ [plural] [Gītā 5.25, 12.4]
sarvabhūta-maheśvara सर्वभूतमहेश्वर, [the great Lord of all beings]. [cf. *Gītā* 5.29]
sarvabhūtānām hr̥ddeśe सर्वभूतानां हृद्देशे, hidden in the heart of all existences. [Gītā 18.61]
sarvabhūtāni सर्वभूतानि, all existences.
sarvabhūtāni ātmaivābhūd vijānataḥ सर्वभूतान्यात्मैवाभूद्विजानतः, it is the Self-Being that has become all existences that are Becomings. for he has the

perfect knowledge. [cf. *Īśa* 7]
sarvabhūtasitham yo mām bhajati
ekatvam āsthitah सर्वभूतस्थितं यो मां भज-
त्येकत्वमास्थितः, who loves Me in all and
his soul is founded on (the divine)
oneness. [Gītā 6.31]

sarvabhūtātmaḥbhūtātma सर्वभूतात्मभूतात्मा,
[one] whose self has become the self
of all existences. [Gītā 5.7]

sarvabhūtesu सर्वभूतेषु, in all existences.
sarvadharmān सर्वधर्मान्, all *dharma*s
[see the following]

sarvadharmān parityajya सर्वधर्मान्परित्यज्य,
[having abandoned all *dharma*s].
[Gītā 18.66]

sarvagatam acalam सर्वगतमचलम्, all-per-
vading, motionless. [cf. *Gītā* 2.24]

sarvagatam brahma सर्वगतं ब्रह्म, the all-
pervading *brahman* [cf. the follow-
ing]

sarvagatam yajñe prasthītam सर्वगतं
... यज्ञे प्रतिष्ठितम्, all-pervading, estab-
lished in the sacrifice [Gītā 3.15]

sarva-guhyatamam सर्वगुह्यतमम्, a most
secret truth of all [Gītā 18.64]

sarvah, see under *sarva*

sarvair vedair aham eva vedyah सर्वै-
र्वेदेरहमेव वेद्यः, I am that which is known
by all the *Vedas*. [cf. *Gītā* 15.15]

sarvajñāna-sāmarīhya सर्वज्ञानसामर्थ्यं, [ca-
pacity for all knowledge], integral
capacity of the thinking intelligence

sarva-jñāna-vimūdhān naṣṭān acetasaḥ
सर्वज्ञानविमूढान्... नष्टानचेतसः, [the insen-
sible, bewildered in all knowledge
and (fated to be) destroyed] [Gītā
3.32]

sarvakarmāṇi सर्वकर्मणि, works of all
kinds.

sarvakarmāṇi josayan सर्वकर्मणि जोषयन्,
helping them to do all actions with
joy and acceptance. [cf. *Gītā* 3.26]

sarvakarmāṇi samnyasya सर्वकर्मणि...
संन्यस्य, [having given up all actions].
[Gītā 5.13; 18.57]

sarvakṛt सर्वकृत्, [doer of all (actions)].

*sarvalokamaheśvaraṁ suhrdam sarva-
bhūtānām* सर्वलोकमहेश्वरं सुहृदं सर्वभूतानाम्,

the Lord of all worlds (who is) the
friend of all creatures. [Gītā 5.29]

sarvam, see under *sarva*

sarvam anantam jñānam ānandaṁ
brahma iti brahmacatuṣṭayam, see
these words separately

sarvamangalam सर्वमङ्गलम्, all good

sarvam brahma सर्वं ब्रह्म, the *brahman*
(that) is the All.

sarvam idam सर्वमिदम्, all this, all that is
here (the common phrase in the
Upanisads for the totality of the
phenomena in the mobility of the
universe)

sarvaṁ karmākhilam (pārtha) jñāne
parisamāpyate सर्वं कर्माखिलं (पार्थ) ज्ञाने
परिसमाप्यते, all the totality of works
[O Partha (*Arjuna*)] finds its rounded
culmination in knowledge. [Gītā
4.33]

sarvaṁ khalvīdaṁ (khalu idam) brahma
सर्वं खल्विदं ब्रह्म, verily all this that is is
the *brahman*. [Chānd 3.14.1]

sarvāṇi bhūtāni सर्वाणि भूतानि, “all things
that have become”, all becomings,
all creatures

sarvāṇi bhūtāni ātmaiva abhūt सर्वाणि
भूतान्यात्मैवाभूत्, the Self-Being [*ātman*]
became all Becomings [Īśa 7]

sarvāṇi vijñāna-vijṇāmbhūtāni सर्वाणि विज्ञान-
विज्जम्भितानि, all things are self-deploy-
ings of the Divine Knowledge. [cf.
Viṣṇu Purāṇa 2.12.39]

sarvapāpāḥ pramucyate सर्वपापैः प्रमुच्यते,
is delivered from all sin. [Gītā 10.3]

sarvapāpam सर्वपापम्, all evil. [Kaivalya 1]

sarvārambhāḥ सर्वारम्भाः, all inceptiones.
[Gītā 18.48]

sarvārambha-parityāgi सर्वारम्भपरित्यागी, one
who has flung away from him all
initiation [Gītā 14.25]

sarvatātī सर्वताति, the formation or
“extension” of the universal being.
[Ved]

sarvathā vartamāno'pi सर्वथा वर्तमानोऽपि,
however — even in all kinds of ways
— he lives and acts ... [see the follow-
ing]

sarvathā vartamāno'pi sa yogi mayi vartate सर्वथा वर्तमानोऽपि स योगी मयि वर्तते, however — even in all kinds of ways — he lives and acts, that *yogin* lives and acts in Me [Gītā 6.31]

sarvatra सर्वत्र, everywhere.

sarvatragaḥ सर्वत्रगः, all-pervading. [Gītā 9.6]

sarvavid सर्वविद्, all-knowing, a whole-knower. [Gītā 15.19]

sarvavit sarvabhāvena सर्ववित्...सर्वभावेन, that whole-knower...with his whole being (in every way of his nature) [Gītā 15.19]

sarve samārambhāḥ kāmasaṃkalpa-varjitāḥ सर्वे समारम्भाः कामसङ्कल्पवर्जिताः, [all inceptions and undertakings free from the will of desire] [Gītā 4.19]

sarvesu, see under *sarva*

śāstra (Shastra) शास्त्र, any systematised teaching and science, the moral and social code, the science and art of right knowledge, right works, right living; [in *yoga*]. the knowledge of the truths, principles, powers and processes that govern the realisation.

śāstram [nominative]

śāstrakāra (Shastrakara) शास्त्रकार, [author of a *śāstra*]

śāstram, see under *śāstra*

śāśvataṃ padam avyayam शाश्वत पदमव्ययम्, the eternal and imperishable status. [Gītā 18.56]

śāśvatībhyaḥ samābhyaḥ शाश्वतीभ्यः समाभ्यः, from years sempiternal. [Īśa 8]

śāśvatīḥ samāḥ शाश्वती समा, years sempiternal, a long space and permanence of time or a hardly measurable aeon. [Bṛhad. 5.10.1; Gītā 6.41]

sat सत्, being, existence; Pure Existence; the thing that truly is, the right, the highest or best or real good.

śataka शतक, a century [of poems, etc.].

sa tapas taptvā annaṃ brahmeti vya-jñāt स तपस्तप्त्वा ॥ अन्नं ब्रह्मेति व्यजानात्, he having practised austerity arrived at the knowledge that Matter is *brahman* [Tait. 3.1-2]

sat-asat सत्-असत्, the existent and the non-existent

satatam macchitāḥ सतत मच्चित्, always one in heart and consciousness with Me. [cf. Gītā 18.57]

satata-yukta सततयुक्त, [always in union] [cf. Gītā 10.10, 12.1]

sat brahman, see *sad brahman*

satī सती, 1. [a good woman, a good and loyal wife] 2 [a widow who immolates herself on her husband's funeral pyre] 3 [Sati the daughter of *Daksa* and wife of *Śiva*].

satkosa सत्कोष, [the sheath of pure existence (*sat*)]

sat puruṣa (Sat Puruṣa) सत्पुरुष, the pure divine Self, God

satsanga सत्सङ्ग, [association with the •good], good company.

sattva (Sattwa) सत्त्व, [one of the three *guṇas*]. the mode of light and poise and peace, the force of equilibrium (translates in quality as good and harmony and happiness and light).

sattvaguna (Sattwaguna) सत्त्वगुण, [the quality (*guṇa*) of *sattva*]

sattvānūrūpā sarvasya śraddhā सत्त्वानुरूपा सर्वस्य श्रद्धा, the faith of each man takes the shape given to it by his stuff of being. [Gītā 17.3]

sattvapreranā सत्त्वप्रेरणा, a direct indication from the inner being of what is to be thought, felt or done.

sattvayuga (Sattwayuga) सत्त्वयुग, the Golden Age [cf. the more usual *satyayuga*]

sāttvika (sattwic) सात्त्विक, [of the nature of *sattva*].

sāttvikā bhāvā rājasāstāmasāśca सात्त्विका भावा राजसास्तामसाश्च, secondary subjective becomings of Nature [*bhāvāḥ*] that are *sāttvika*, *rājasika* and *tāmasika* [Gītā 7.12]

Sattwa etc., see *sattva* etc.

satvabhiḥ सत्त्वभिः, with them as fighters in the battle. [Ved.]

satya सत्य, 1. true, truth, truth of being [cf. *ṛtam*]. 2. [= *sātyayuga*].

3 [=satyaloka].

satyam [nominative]

satyadharmā सत्यधर्म, the Law of the Truth, the carrying out of *jñāna* in *bhāva* and action

satyāgraha [Hind.] सत्याग्रह, ["insistence on truth", in the Indian national movement the name given to the non-violent resistance advocated by Mahatma Gandhi and others].

satyaloka सत्यलोक, world of (the highest) truth of being

satyam, see under *satya*

satya mantra सत्यमन्त्र, the true thought expressed in the rhythm of the truth [Ved.]

satyamantrāḥ सत्यमन्त्रा, they who have the true thought (expressed in the inspired Word). [RV 1.20 4; 7 76 4]

satyam rtam सत्यमृतम्, Truth and Right [Ved.]

satyam rtam brhat (Satyam Ritam Brihat) सत्यमृत बृहत्, the Truth, the Right, the Vast [Atharva-veda 12 1 1]

satyam sūryam सत्य सूर्यम्, the true Sun [Ved.]

satyam tat सत्य तत्, that Truth. [Ved.]

satyam tat ... sūryam सत्य तत् ... सूर्यम्, that true (illuminating) Sun. [Ved.]

satyānnāsti paro dharmah सत्यान्नास्ति परो धर्मः, there is no higher law of conduct [dharma] than truth

satyaśrutaḥ सत्यश्रुतः, hearers of the Truth [Ved.]

satyasya dr̥ṣṭiḥ śrutiḥ smṛtiḥ pratibodha itī jñānam, vṛtte tu karmanī ca satya-dharma eva jñānam सत्यस्य दृष्टिः श्रुति-स्मृतिः प्रतिबोध इति ज्ञानम् । वृत्ते तु कर्मणि च सत्यधर्म एव ज्ञानम् ॥, [the seeing, hearing and remembering of truth, and realisation, these are *jñāna*; and in conduct and action the Law of the Truth is *jñāna*]

satya (yuga) सत्य (युग), [the first of the four Ages]· the Age of the Truth, the Golden Age

satyena tiṣṭhate jagat सत्येन तिष्ठते जगत्,

[the world stands by Truth].

· *śaucāt svānga-jugupsā* शौचात्स्वाङ्गजुगुप्सा, from cleanliness (arises) disgust for one's own body [Yoga Sūtras 2 40]

śaudram (Shaudram) शौद्रम्, the *dharma* of the *śūdra*.

saumya सौम्य, [sweetness, mildness].

saumyatva सौम्यत्व, sweetness (of heart), clarity

saundaryam सौन्दर्यम्, [beauty]

saura सौर, [pertaining to the sun; a worshipper of *Sūrya*, the god of the Sun]

śavas शवस्, energy (with an association of the farther idea of light and flame), bright power [Ved.]

śavāsana शवासन, [in *hathayoga*, the "corpse posture" in which one lies on the back and relaxes completely]

śavikalpa शविकल्प, [(trance) with formation or movement of the consciousness Cf *nirvikalpa samādhi*]

śavira शवीर, full of shining or flashing energy [Ved.]

śavirayā dhīyā शवीरया धिया, with their thought of flashing energy. [RV 1 3 2]

Savitṛ (Savitṛ¹) सवितृ, the Creator or Manifest, the creative Sun

Savitā [nominative]

Sāvitrī (Savitṛ²) सावित्री, the Divine Word, daughter of the Sun, goddess of the supreme Truth who comes down and is born to save

Savyasācin (Savyasachin) सव्यसाचिन्, ["ambidextrous bowman", an epithet of *Arjuna*]

sāyujya सायुज्य, the absolute union of the divine with the human spirit

sāyujyamukti सायुज्यमुक्ति, [liberation by] self-oblivious abolition of the soul's personal being in the absorption in the One, the freedom born of unbroken contact of the individual being in all its parts with the Divine.

sevā सेवा, [service]

Shabda, see *śabda*

Shabdabrahman, see *śabdabrahman*

Shaiva, Shaivite, see *śaiva*
 Shakta, see *śākta*
 Shakti etc., see *śakti* etc.
 Shala, Beng. pronunciation of *sālā*
 Shama, see *śama*
 Shanti etc., see *śānti* etc.
 Sharira-Chatustaya, see *śarīra-catuṣ-
taya*
 Shastra, see *śāstra*
 Shastrakara, see *śāstrakāra*
 Shaudram, see *śaudram*
 Shiksha, see *śikṣā*
 Shilpasutras, see *śilpasūtras*
 Shishya, see *śiṣya*
 Shiva etc., see *Śiva* etc.
 Shloka, see *śloka*
 Shraddha, see *śraddhā* and *śrāddha*
 Shruti, see *śruti*
 Shuddhi, see *śuddhi*
 Shudra etc., see *śūdra* etc.
 Shunahshepa, see *Śunahśepa*
 Shunya etc., see *śūnya* etc.
 Shushna, see *śuṣṇa*
 Shyama, see *Śyāmsundara*
siddha सिद्ध, accomplished, complete,
 perfect; the perfected soul, the per-
 fect man
siddhānta सिद्धान्त, [the conclusion of a
 logical argument].
siddhapurusa सिद्धपुरुष, a perfect being
 [purusa].
siddha-yogī सिद्धयोगी, [a perfected yogin]
siddhi सिद्धि, 1. perfection, fulfilment,
 accomplishment of the aims of self-
 discipline by *yoga* 2. an extraordi-
 nary or occult power
siddhiḥ [nominative]
śikṣā (Shiksha) शिक्षा, [the science of
 pronunciation], the elements [of
 pronunciation]. [Tait. 1.2]
śilpasūtras (Shilpasutras) शिल्पसूत्राणि,
 [aphoristic writings on any of the
 arts or crafts].
sindhu सिन्धु, ocean; river
 Sirdar, see *sardār*
 Sirkar, see *sarkār*
śiṣṭa शिष्ट, [(one who is) well-bred and
 well-mannered]

śistācāra शिष्टाचार, decorum.
śiṣya (Shishya) शिष्य, [pupil, disciple].
Sītā सीता, [daughter of Janaka and
 wife of Rāma].
*śītoṣṇa-sukhaduḥkheṣu tathā mānāpa-
mānayoḥ* शीतोष्णसुखदुःखेषु तथा मानापमानयोः,
 in heat and cold and happiness and
 grief and also in honour and dis-
 grace [Gītā 6.7]
Śiva (Shiva) शिव, good; “the auspi-
 cious”, the Blessed One, [the name
 of] the Eternal’s Personality of Force
 and Lord of *tapas*, [he is a member
 of the Hindu trinity (*trimūrti*) and is
 associated especially with the work
 of destruction]
Śiva-loka (Shivaloka) शिवलोक, [the
 celestial world of Śiva]
Śiva-mūrti (Shivamurti) शिवमूर्ति, [an
 image of Śiva].
Śiva-Rudra (Shiva-Rudra) शिव-रुद्र, the
 auspicious [Śiva] and the terrible
 [Rudra], the leader and destroyer,
 the *yogin* who enjoys the supreme
 liberty and peace and the Master
 of the force that acts in the worlds.
Śiva-śakti (Shivashakti) शिवशक्ति, [the
 Power of Śiva].
Skanda स्कन्द, [a name of Kārttikeya],
 the war-god
ślāghā श्लाघा, [vaunt, boasting]
ślesa श्लेष, double entendre, the rhe-
 torical figure of double sense.
śloka (Shloka) श्लोक, a verse of four
 quarters or *pādas* [each *pāda* having
 eight syllables]
smaraṇa स्मरण, remembrance
śmaśāna श्मशान, [cremation ground;
 burial ground].
smṛti (Smṛiti) स्मृति, 1. remembrance;
 the faculty by which true know-
 ledge hidden in the mind reveals
 itself to the judgment and is recog-
 nised at once as the truth. 2.
 [(a code of) traditional or man-made
 laws, as distinguished from *śruti* or
 revealed laws]
smṛtikāra (Smṛtikara) स्मृतिकार, [the

maker or author of a *smṛti* (definition 2)]
snigdhatā स्निग्धता, [affectionateness, tenderness, mildness]
snigdhatā tejahślāghā kalyāṇaśraddhā premasāmarthyam iti cittaśaktiḥ, see these words separately
so'ham, so aham (Soham) सोऽहम्, He am I.
so'ham asmi सोऽहमस्मि, He am I [Īśa 16]
śoka शोक, [sorrow]
soma सोम, the plant which yielded the mystic wine for the Vedic sacrifice, the wine itself, which represents the intoxication of the *ānanda*, the divine delight of being; *Soma* the Lord of this wine of delight and immortality, the representative deity of the beatitude.
soma-īasa सोमरस, [the juice of the *soma* plant].
sphatika स्फटिक, [crystal].
sprhā स्पृहा, eagerness [of desire]
śrāddha (Shraddha¹) श्रद्धा, [certain ceremonies held in honour of and for the benefit of dead relatives].
śraddhā (Shraddha²) श्रद्धा, faith, will-to-believe, constituting belief
śraddhā-mayo'yaṁ puruso yo yac-chraddhaḥ sa eva saḥ श्रद्धामयोज्यं पुरुषो यो यच्छ्रद्धः स एव स, this *purusa* is made of *śraddhā*, whatever the *śraddhā* in him, he is that and that is he. [Gītā 17.3]
śraddhāvān bhajate श्रद्धावान्भजते, the one who has faith has love (for Me). [Gītā 6.47]
śraddhāvān labhate jñānam श्रद्धावांलभते ज्ञानम्, the one who has faith attains to knowledge. [Gītā 4 39]
śravāṁsi, see under *śravas*
śravaṇa श्रवण, hearing, the function of gathering and reflection.
śravas श्रवस्, "hearing", fame; revealed knowledge, the knowledge which comes by inspiration. [Ved]
śravāṁsi [plural], inspirations.
śravasyu श्रवस्यु, which turns towards the

knowledge. [Ved]
śrestha श्रेष्ठ, the best
śreyah param avāpsyatha श्रेयः परमवाप्स्यथ, you will arrive at the highest good. [Gītā 3.11]
śreyas श्रेयस्, the good.
Srikrishna, see *Kṛṣṇa*
śrotavyasya śrutasya ca श्रोतव्यस्य श्रुतस्य च, [of scripture to be heard or heard], texts old and new [Gītā 2 52]
śrotrasya śrotram श्रोत्रस्य श्रोत्रम्, the Ear of the ear [Kena 1 2]
srsta सृष्ट, projected, [created]
srsti सृष्टि, projection (of a part from the whole), creation, release or bringing forth of what is held in
śruta श्रुत, the thing heard, the Word.
śruti (Shruti) श्रुति, hearing, spiritual audience, inspiration, an inspired Scripture.
śrutivipratipannā श्रुतिविप्रतिपन्ना, perplexed and confused. led in different directions by the *śruti*. [Gītā 2 53]
stambha स्तम्भ, [pillar, column, post].
stambhanam स्तम्भनम्, [stiffening, making rigid, paralysing]
sthairya स्थैर्य, [steadiness], the capacity of fixity (in *jñāna*).
sthairyam [nominative]
sthānam śāśvatam स्थानं...शाश्वतम्, to the eternal status. [Gītā 18 62]
sthānu स्थानु, immobile
sthira स्थिर, [fixed, calm, steady]
sthiratā स्थिरता, calm
sthūla स्थूल, gross
sthūla deha, sthūla śarīra स्थूल देह, स्थूल शरीर, the gross body [prāṇa and physicality together].
stoma स्तोम, a stabilising *mantra*; a hymn at once of affirmation and submission. [Ved.]
stomān abhi svara abhi gr̥ṇiḥi ā ruva स्तोमोऽभि स्वरभि गृणीहि स्व, vibrate (or answer) to our songs of praise, speak them out as they rise, cry out thy response. [RV 1.10.4]
stotra स्तोत्र, [a hymn of praise].

striyaḥ samastāḥ sakalā jagatsu स्त्रियः समस्ताः सकला जगत्सु, all women entirely in the worlds [*Devī Māhātmyam* 11 6]

stubh स्तुब्ध, the rhythm that affirms the gods, the Word considered as a power which affirms and confirms in the settled rhythm of things [*Ved.*]
śubha शुभ, light, enjoyment, bliss. [*Ved.*]
subhāsita सुभाषित, [good or eloquent speech, witty saying], gnomie verse.
śubhaspatī शुभस्पती, [two] lords of weal or of bliss.

Sudarśana cakra (Sudarshan Chakra) सुदर्शन चक्र, ["the beautiful disc", the name of a weapon of *Viṣṇu* or *Kṛṣṇa*]

śuddha शुद्ध, pure.

śuddhā bhakti शुद्धा भक्ति, pure *bhakti*.

śuddhacitta शुद्धचित्त, the purified heart-consciousness [*citta*].

śuddham शुद्धम्, [the pure].

śuddhi (Shuddhi) शुद्धि, [purification].

śuddhiḥ [nominative]

śuddhiḥ muktiḥ bhuktiḥ siddhiḥ iti yoga-catusṭayam, see these words separately

sudhā सुधा, nectar or *amṛta*, the food or drink of the gods.

śūdra (Shudra, Sudra) शूद्र, [a member of the last of the four orders (*catur-varṇa*)]: the more undeveloped type of man, not yet fit for the other steps of the scale, but only for unskilled labour and service, (symbolic idea) the Divine as service in man.

śūdraśakti (Shudrashakti) शूद्रशक्ति, [the soul-power of the *śūdra*].

śūdraśaktiḥ [nominative]

śūdrasvabhāvaśakti (Shudrasvabhavaśakti) शूद्रस्वभावशक्ति, [the natural power of the *śūdra*]

suga सुग, easy of going and thornless. [*Ved.*]

suhṛdaṁ sarvabhūtānām सुहृद सर्वभूतानाम्, the Friend of all creatures. [see the following]

suhṛdaṁ sarvabhūtānām sarva-loka-

maheśvaram सुहृद सर्वभूतानां सर्वलोकमहेश्वरम्, the Friend of all creatures and the [great] Master of the universe [of all worlds] [cf. *Gītā* 5 29]

sukha-bhoga सुखभोग, [experience of happiness].

sukhahāsyā सुखहास्य, cheerfulness.

sukham सुखम्, happiness.

sukham aksayam aśnute सुखमक्षयमश्नुते, enjoys an imperishable happiness. [*Gītā* 5 21]

sukham āptum सुखमाप्नुम्, [easy to attain]. [cf. *Gītā* 5 6]

śukra शुक्र, bright, brilliant

sukratu सुक्रतु, perfect in power (for the sacrifice). [*Ved.*]

sukrtam सुकृतम्, well-built

sukrtam u lokam सुकृतम् लोकम्, the other world to which those who do well the works of sacrifice attain [*Ved.*]

sukrti सुकृती, ethical.

sukṛtyayā सुकृत्यया, by perfection in the work. [*Ved.*]

sūkṣma (Sukshma) सूक्ष्म, subtle.

sūkṣma anna सूक्ष्म अन्न, [subtle matter].

sūkṣma deha सूक्ष्म देह, subtle body.

sūkṣma dr̥ṣṭi सूक्ष्म दृष्टि, subtle vision.

sūkṣma indriya सूक्ष्म इन्द्रिय, subtle organ.

sūkṣma jagat सूक्ष्म जगत्, [subtle world].

sūkṣma prāṇa सूक्ष्म प्राण, [subtle life-force].

sūkṣma śarīra सूक्ष्म शरीर, [subtle body].

sūkta सूक्त, [a hymn of the *Veda*]

sumati सुमति, the perfect mentality; right thoughts, right sensibilities, a happy rightness of mind and feeling [*Ved.*]

Śunahśepa (Shunahshepa) शूनःशेप, [the name of a *ṛṣi*, described in the *Rg-veda* as bound to the sacrificial post by a threefold cord (representing man's mentality, vitality and corporality)].

sundaram सुन्दरम्, [the beautiful].

sūnrtā सूनृता, the word of a blissful truth; happy truths. [*Ved.*]

sūnrtāḥ [plural], the powers or the voices of Truth and Joy.

sūnrtāvāri सूनुतावारी, [full of happy truths]

śūnya (Shunya, Sunya) शून्य, void, the Nothing which is All

śūnyam (Shunyam, Sunyam) [nominative]

śūnya brahman (Sunya Brahman) शून्य ब्रह्मन्, [the *brahman* as the Void], Supreme Nothingness.

śūnyam brahma (Shunyam Brahmā) [nominative]

śūnyam, see under *śūnya*

śūnyapanthī (Shunyanpanthī) शून्य-पन्थिनः, [those who follow the path of *śūnya*, Nihilists].

śūnyavāda शून्यवादः, [the doctrine that the ultimate reality is the Void, Nihilism]

śūnyavādin शून्यवादिन्, [one who professes the *śūnyavāda*, a Nihilist]

sura सुर, a god

sūra सूर, the sun [Ved]

sūracakṣasaḥ सूरचक्षसः, sun-eyed. [Ved]

sūri सूरि, the illumined thinker, seer [Ved.]

Sūrya सूर्य, the Sun, the Sun-God, Lord of Truth and the Light, the giver of the rays of knowledge which illumine the mind, the soul and energy and body of the spiritual illumination. *Sūryā* सूर्या, daughter of the Sun, bride of the *Aśvins*.

sūryadvāreṇa सूर्यद्वारेण, by the Sun as a door or gate [Mund 1.2.11]

sūrya-śakti सूर्यशक्तिः, [sun-power].

Sūrya Savitr (Surya Savitri) सूर्यं सवितुः, the Creator, the Light which is father of all things. [cf. *Sūrya*, *Savitr*]

sūryasya dvārā सूर्यस्य द्वारा, the gates of the Sun.

sūryasya raśmayāḥ सूर्यस्य रश्मयः, the rays of the sun (of knowledge).

sūrya vyūha raśmīn samūha, *tejo yat te rūpam kalyāṇatamam tat te paśyāmi*, *yo'sāvasau purusaḥ so'ham-asmi*... सूर्यं... व्यूहं रश्मीन् समूहं । तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि योऽसावसौ पुरुषः सोऽहमस्मि ॥, O illuminating Sun, marshal thy

rays, draw together thy light; the Lustre which is thy most blessed form of all, that in Thee I behold. The *purusa* there and there, He am I [Īśa 16]

Sushupta Purusha, see *susupta purusa*

Sushupti, see *susupti*

Śuṣṇa (Shushna) शुष्ण, a demon associated with *Vṛtra*, the false force that distorts knowledge and action.

susupta सुषुप्त, fast asleep.

susupta purusa (Sushupta Purusha) सुषुप्त पुरुषः, [the *purusa* in the state of sleep (*susupti*)]

susupti (Sushupti) सुषुप्ति, deep sleep, the Sleep-State, a consciousness corresponding to the supramental plane proper to the gnosis, which is beyond our experience because our causal body or envelope of gnosis is not developed in us, its faculties not active, and therefore we are in relation to that plane in a state of dreamless sleep

sūtra सूत्र, [a type of literary work composed of terse aphoristic sentences].

suvar सुवर्, [= *svar*].

suvirā सुवीर, full of energy. [Ved.]

suvirā [feminine]

suviryam सुवीर्यम्, complete hero-force. [Ved.]

suvitam सुवितम्, right going, good going, happy going, truth of thought and action; the felicity that comes by following the right path. [Ved.]

suvitāya [dative]

svabhāva (Swabhava) स्वभाव, "own being", "own becoming"; the principle of self-becoming, nature, real nature, essential nature and self-principle of being of each becoming; the pure quality of the spirit in its inherent power of conscious will and in its characteristic force of action; spiritual temperament, inborn nature, essential character.

svabhāvaja स्वभावज, born of the *svabhāva*.

svabhāvajam karma स्वभावज कर्म, the work born of one's *svabhāva*. [cf. *Gītā* 18.42,43,44]

svabhāvajena svena karmaṇā स्वभावजेन... स्वेन कर्मणा, by (thy) own work born of (thy) *svabhāva*. [*Gītā* 18.60]
svabhāva-niyata स्वभावनियत, regulated by nature.

svabhāvanīyatam [see the following]
svabhāvanīyatam karma स्वभावनियतं कर्म, an action proceeding from and determined by the inner nature [*svabhāva*]. [*Gītā* 18 47]

svabhāvaśakti स्वभावशक्ति, the energy of the (divine) temperament.

svabhāvas tu pravartate स्वभावस्तु प्रवर्तते, [but nature works out (these things)]. [*Gītā* 5.14]

svadeśa (Swadesh) स्वदेश, [one's own] country.

svadeśi (Swadeshi) स्वदेशी, [of the *svadeśa*, indigenous, goods produced indigenously as opposed to those imported; Indian Nationalism generally, especially in its encouragement of indigenous industries and boycott of foreign (especially British) goods].

svadhā स्वधा, the self-ordering power of Nature. [*Ved*]

svadharma (Swadharma) स्वधर्म, own law of action; true rule and way of being; truth of one's own inner movement.

svadharmaḥ su-anuṣṭītaḥ स्वधर्मः स्वनुष्ठितः, own law of action rightly worked out. [cf. *Gītā* 3.35, 18.47]

svadharmaṁ api cāveksya स्वधर्ममपि चावेक्ष्य, [and also having regarded thy own law of action...]. [*Gītā* 2.31]

svādhīna स्वाधीन, dependent only on itself, free.

svādhīṣṭhāna स्वाधिष्ठान, name of the abdominal centre [*cakra*].

svadhiti स्वधिति, 1. an axe or other cleaving instrument. 2. the self-ordering power of nature. [*Ved.*]

svaḥ, see *svar*

svāhā (Swaha) स्वाहा, [hail! : an exclamation used in making oblations]

svakam rūpam स्वक रूपम्, own image. [*Gītā* 11.50]

sva-karmaṇā स्वकर्मणा, by one's own work [*Gītā* 18 46]

svalpam apyasya [api asya] dharmasya स्वल्पमप्यस्य धर्मस्य, even a little of this *dharma*. [see the following]

svalpam apyasya dharmasya trāyate mahato bhayāt स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्, even a little of this *dharma* delivers from the great fear [*Gītā* 2.40]

sva-mahimni स्वमहिम्नि, in its [own] greatness.

svam damam स्वं दमम्, own or proper home. [*RV* 1.75.5]

svam sadāḥ स्वं सदा, own or proper seat. [*Ved*]

svapasyayā स्वपस्यया, by perfection in the work [*Ved.*]

svapna स्वप्न, the dream-state, a consciousness corresponding to the subtler life-plane and mind-plane beyond.

svapna-samādhi स्वप्नसमाधि, dream trance.

svaprakāśa स्वप्रकाश, self-perceived by the Self.

svā prakṛti स्वा प्रकृति, the "own nature" (of the Divine), the divine Nature.

svā prakṛtiḥ [nominative]

svām prakṛtim [accusative]

svar, *svaḥ* (Svar) स्वर, "sun", "luminous"; used to indicate the third of the Vedic *vyāhrtis* and the third of the Vedic worlds corresponding to the principle of pure or unobscured mind; the luminous heaven, the world of the Sun or the Truth, the luminous world of the Divine Mind; illumined regions of Mind between the supramental and the human intelligence.

svarāj (Swaraj) [Hind.] स्वराज, ["self-rule"], national freedom, independence.

svārājya (Swarajya) स्वराज्य, self-rule, empire of oneself, rule of one's inner being.

svarāt (Swarat) स्वराट्, self-ruler.
svardṛś स्वर्दृश्, (one who has) the vision of svar. [Ved]
svarga (Swarga) स्वर्ग, Paradise, brahman-world
svargaloka (Swargaloka) स्वर्गलोक, heavenly world; the condition of bliss in the subtle body.
svargalokam viśālam स्वर्गलोक विशालम्, large heavenly world. [Gītā 9 21]
svarloka (Svarloka) स्वर्लोक, the world of free, pure and luminous mentality.
svaṛṇara स्वर्णर, the might of svar or the svar-soul, the world of the power of Light (often spoken of as if it were a country — not svar itself, but the power of svar which the light of that world forms in the pure mentality). [Ved]
svaṇaram [accusative]
svarpati (Svarpati) स्वर्पति, the master of svar, Indra. [Ved.]
svaṛṣāḥ स्वर्षाः, he who winneth svar. [Ved]
svarūpa (Swarupa) स्वरूप, self-form, true form, essential form or figure
svarvatīr apah स्वर्वतीरपः, the waters which carry in them the light of the luminous heaven (svar) [Ved]
svarvid स्वर्विद्, a finder or knower of svar. [Ved.]
svarya aśman स्वर्य अश्मन्, the heavenly stone (the thunderbolt of Indra). [Ved.]
svarya aśmā [nominative]
svaryam aśmānam [accusative]
svasti स्वस्ति, the good state of existence, right being
svayambhava स्वयम्भव, self-being.
svayambhū (Swayambhu) स्वयम्भू, the Self-existent, the Self-becoming.
svayamprakāśa स्वयंप्रकाश, supreme existence supremely aware of itself; direct or essential knowledge
svayamvara (Swayamvara) स्वयंवर, ["self-choice"; the choosing of a husband by a noble lady from an assembly of suitors].

svayañcaiva bravīṣi me स्वयञ्चैव ब्रवीषि मे, and Thou Thyself sayest it to me. [Gītā 10.13]
sve dame स्वे दमे, in its own habitation. [Ved]
sve dame ṛtasya स्वे दमे ऋतस्य, in the own home of the Truth. [Ved.]
svena dhāmnā स्वेन धाम्ना, by their own inherent lustre [Ved.]
śveta श्वेत, white.
Swabhava, see *svabhāva*
Swadesh, see *svadeśa*
Swadeshi, see *svadeśi*
Swadharma, see *svadharma*
Swaha, see *svāhā*
Swar, see *svar*
Swaraj, see *svarāj*
Swarajya, see *svārājya*
Swarat, see *svarāt*
Swarga, see *svarga*
Swargaloka, see *svargaloka*
Svarloka, see *svarloka*
Svarpati, see *svarpati*
Swarupa, see *svarūpa*
Swayambhu, see *svayambhū*
Swayamvara, see *svayamvara*
syād vā na syād vā स्याद्वा न स्याद्वा, may be or may not be.
Śyāmasundara (Shyama) श्यामसुन्दर, ["beautiful dark one", a name of Kṛṣṇa].

T

taccittāḥ तच्चित्त, [given up in heart and mind (citta) to That]
tad, see *tat*
tad brahma तद्ब्रह्म, that brahman
tadbuddhayas tadātmānaḥ तद्बुद्धयस्तदात्मानः, one in thought and self with That. [Gītā 5.17]
tad ejati tannayati तदेजति तन्नैजति, That moves and That does not move. [Īśa 5]
tad ekam तदेकम्, That One. [RV 10. 129.2]
tad eṣā ṛcābhyuktā तदेषा ऋचाभ्युक्ता, this is

that word which was spoken by the *Rg-veda* [cf. *Tait.* 2.1; *Brhad.* 4 4.23 etc.]

tad etat satyam तदेतत्सत्यम्, That yonder is this here and the Truth [*Mund.* 1 2. 1; 2.1.1; 2 2.2]

tadeva etat तदेवेतत्, [that indeed is this].

tad vanam तद्वनम्, that Delight. [*Kena* 4 6]

taijasa तैजस, “the Luminous”, the Self that supports the Dream-State [*svapna*] or subtle consciousness.

tair jitaḥ sargaḥ तैजितः सर्गः, they have conquered the creation [*Gītā* 5 19]

Talavakāra Upanisad तलवकारोपनिषद्, [another name for the *Kena Upanisad*]

tama (āsīt) tamasā gūḥam (gūḍham) तम (आसीत्) तमसा गूळहम् (गूढम्), darkness veiled within by darkness [*RV* 10. 129.3]

tamaḥ avayunam तम. अवयुनम्, darkness without knowledge. [*Ved*]

tamas तमस्, darkness, obscurity, [one of the three *guṇas*]. the mode of ignorance and inertia, the force of in-conscience (translates in quality as incapacity and inaction)

tamasah parastāt तमसः परस्तात्, beyond darkness. [*Śvet.* 3 8, *Gītā* 8 9]

tāmasa sarga तामस सर्ग, *tāmasika* creation.

tāmasika (tamasic) तामसिक, [of the nature of *tamas*].

tāmasikatā तामसिकता, [inertia, obscurity, ignorance].

tamoguṇa तमोगुण, [the quality (*guṇa*) of *tamas*].

taṁ taṁ bhāvam तं तं...भावम्, to that form of becoming. [*Gītā* 8.6]

taṁ taṁ niyamam āsthāya तं तं नियममास्थाय, having set up this or that rule [*Gītā* 7.20]

tan mahinājāyataikam तन्महिनाजायतैकम्, by the greatness (of its energy) that one was born. [*RV* 10.129.3]

tanmātrās तन्मात्रा, the five subtle properties of Energy or Matter; the

five subtle energies whose action puts the sensory consciousness in relation to the gross forms of matter sound, touch, form, taste and smell, [sometimes considered to be the five elemental states of substance (*pañca-bhūta*)]

tantra तन्त्र, 1. a yogic system which is in its nature synthetical and starts from a great central principle of Nature, a great dynamic force of Nature in the Vedic methods of *yoga* [i.e. the *trimārga*] the lord of the *yoga* is the *purusa*, the Conscious-Soul, but in *tantra* it is rather *prakṛti*, the Nature-Soul, the Energy, the Will-in-Power executive in the universe, it was by learning and applying the secrets of this Will-in-Power, its method, its *tantra*, that the *tāntrika yogin* pursued the aims of his discipline — mastery, perfection, liberation, beatitude, the method of *tāntrika* discipline is to raise Nature in man into manifest power of spirit. 2 [a text of the *tāntrika* system].

tāntrika (Tantric, Tantrik) तान्त्रिक, [relating to *tantra*; a follower of the *tantra* system of philosophy and *yoga*]

tanum svām तनु स्वाम्, its own body. [*Mund.* 3.2.3]

tapas (Tapah) तपस्, “heat”, any kind of energism, askesis, austerity of conscious force acting upon itself or its object; the essential principle of energy.

tapasas tan mahinā ajāyata ekam तपसस्तन्महिनाजायतैकम्, that one was born by the greatness of its own energy. [*RV* 10 129.3]

tapasvī (Tapaswī) तपस्वी, [one who does *tapasyā*].

tapasyā तपस्या, effort, energism, austerity of the personal will, ascetic force, askesis; concentration of the will and energy to control the mind, vital and physical and to change them or

to bring down the higher consciousness or for any other yogic purpose or high purpose
tapo brahma तपो ब्रह्म, Will-Energy [*tapas*] is *brahman* [Tait. 3 2,3,4,5]
tapoghanaloka तपोघनलोक, [world of dense essential conscious energy (*tapas*)].
tapoloka तपोलोक, world of *tapas*; world of infinite Will or conscious force
tapomaya तपोमय, [composed of *tapas*].
tapoyajña तपोयज्ञ, [sacrifice of *tapas*], austerity of self-discipline and energy of the soul directed to some high aim
taptam ghrtam तप्त घृतम्, the burning clarity [Ved.]
tarpana (Tarpan) तर्पण, ["satisfying" or "refreshing", ceremonious presentation of refreshing libations or oblations to the dead].
tasmin apo mātariśvā dadhātu तस्मिन् अपो मातरिश्वा दधाति, in That the Master of Life establishes the Waters [Īśa 4]
tasyai... satyam āyatanam तस्यै... सत्यमाय-तनम्, of this... truth is the dwelling place [Kena 4 8]
tat तत्, That (the Absolute).
tathaiva bhajate तथैव भजते, so he accepts (them) to his love [cf. *Gītā* 4 11]
tathā karomi तथा करोमि, so I act.
tathāstu तथास्तु, let it be so.
tato na vicikitsate ततो न विचिकित्सते, [debates not thereafter]
tatparāḥ तत्पराः, (they who have) fixed their whole conscious being on that (supreme reality). [cf. *Gītā* 4.39]
tat satyam तत्सत्यम्, that Truth [cf. *RV* 3 39.5; 4.54.4; 8.45.27]
tat satyam sūryam tamasī kṣiyantam तत्सत्यं सूर्यं तमसि क्षियन्तम्, that Truth, the Sun lying concealed in the darkness. [cf. *RV* 3 39 5]
tat savitur vareṇyam bhargo devasya तत्सवितुर्वरेण्यं भर्गो देवस्य, [that most excellent light of the divine creator-Sun]. [*RV* 3.62.10]
tattva (Tattwa) तत्त्व, "thatness", a fun-

damental cosmic principle.
tattvajñāna तत्त्वज्ञान, knowledge of the essential principles of Being or essential modes of self-existence [*tattvas*].
tat tvam asi तत्त्वमसि, thou art That [Chānd. 6 *passim*]
tattvataḥ तत्त्वतः, in all the principles of its existence.
tattva-vibhāga तत्त्वविभाग, a class of psychological factors [*tattvas*]
Tattwa, see *tattva*
tava ca तव च, and thine also. [*Gītā* 4.5]
te bhajante mām drdha-vratāḥ ते... भजन्ते मां दृढव्रता, they worship Me firm in the vow of self-consecration [*Gītā* 7 28]
te dvandvamohanirmuktāḥ ते द्वन्द्वमोहनिर्मुक्ताः, they, freed from the delusion of the dualities [*Gītā* 7.28]
tejah, see *tejas*
tejaḥślāghā तेजःश्लाघा, [rejoicing in (boasting about) one's own energy (*tejas*)]
tejas, tejah तेजस्, light of energy, force; puissance, energy and soul-force, [as one of the five *bhūtas* light and heat energy, see *agni*, definition 2]
tena तेन, by that.
tena tyaktena bhuñjīthāḥ तेन त्यक्तेन भुञ्जीथाः, by that renounced thou shouldst enjoy [Īśa 1]
te priyamāṇāya vaksyāmi ते... प्रियमाणाय वक्ष्यामि, I will speak to thee [who art] taking delight (in Me). [*Gītā* 10.1]
thānā [Hind] थाना, [police station; guard house].
tiraskaraṇi तिरस्करणी, curtain
tisraḥ prthivīḥ तिस्रः पृथिवीः, the three earths [Ved.]
tisro divaḥ तिस्रो दिवः, the three heavens. [Ved]
tisṭhātī तिष्ठति, stands. [*Gītā* 3 5]
titikṣā तितिक्षा, endurance, the bearing firmly of all contacts pleasant or unpleasant, not being overpowered by that which is painful, not being carried away by that which is pleasant.
titikṣā udāsīnatā natiḥ uti samatā, see

these words separately
tol [Beng] टोल, [a Sanskrit school].
traiguṇātītya त्रैगुणातीत्य, transcendence
of the three *guṇas*.
traiguṇya त्रैगुण्य, the threefold mode
of Nature
traiguṇyamayī māyā त्रैगुण्यमयी माया, the
lower *prakṛti* [māyā] of the three
guṇas.
traiguṇyavisayā vedāḥ त्रैगुण्यविषया वेदाः, the
triple *guṇa* is the subject of the *Vedas*.
[*Gītā* 2.45]
trailokya त्रैलोक्य, the (lower) triple world
(of our being)
Trasadasyu त्रसदस्यु, “the disperser of
the destroyers”, [a name] [*RV* 5.27.1]
trātaka (Tratak) त्राटक, concentration
of the vision on a single point or
object, preferably a luminous object.
trētā (yuga) त्रेता (युग), the second of the
four ages [yugas].
tridhātu त्रिधातु, the triple principle, the
triple world in which the uplifted
consciousness of man reflects the
three divine principles of being, its
infinite existence, its infinite con-
scious-force, its infinite bliss [*Ved.*]
triguṇātīta त्रिगुणातीत, above or beyond
the three *guṇas*.
trikāladṛṣṭi (Trikaladṛṣṭi) त्रिकालदृष्टि,
the vision of the three times, a spe-
cial faculty of *jñāna* by which that
general power is applied to the
actuality of things, their details of
event, tendencies etc. in the past,
present and future of the world as
it exists, has existed and will exist
in Time.
trikāladṛṣṭiḥ [nominative]
triloka त्रिलोक, [the triple world].
trimārga त्रिमार्ग, the triple path of
Knowledge [*jñānayoga*], Devotion
[*bhaktiyoga*] and Works [*karma-*
yoga].
trimūrti त्रिमूर्ति, [“having three forms”;
the Hindu trinity of *Brahmā*, *Viṣṇu*
and *Śiva* (or *Rudra*) representing
respectively the creative, preserva-

tive and destructive processes of the
cosmos].
trīṇi rocanā (rocanāni) त्रीणि रोचना (रोचनानि),
the three luminosities or luminous
realms of the pure mind. [*Ved.*]
triṣadastha त्रिषदस्थ, the triple world of
the session, the triple place of the
conscious being’s progressive self-
fulfilling. [*Ved.*]
tristubh (triṣṭup) त्रिष्टुप्, [a metre with
four *pādas* of eleven syllables each].
trisu sānusu त्रिषु सानुषु, on the three levels
(body, life and mind). [*Ved.*]
Trita Āptya त्रित आप्त्य, the Third or
Triple, apparently the *puruṣa* of the
mental plane, in the tradition he is
a *rsi*, in the *Veda* he seems rather
to be a god.
trivṛt त्रिवृत्, triple.
tubhyam bhūyīṣṭhām nama uktīm vi-
dhema तुभ्य भूयिष्ठं नम उक्तिं विधेम, to thee
completest speech of submission we
would dispose. [cf. *Īśa* 18]
tucchyena तुच्छयेन, by (infinitesimal) frag-
mentation. [see the following]
tucchyenābhvapīhitam तुच्छयेनाभ्यपिहितम्,
universal being concealed by frag-
mentation [*RV* 10.129 3]
Tugra तुग्र, “the Forceful-Hastening”
[name of a king]. [*Ved.*]
turiya तुरीय, the fourth, the fourth plane
of our consciousness, the super-
conscious; the Absolute.
turiya ātman तुरीय आत्मन्, spirit in its
fourth or transcendental state.
turiyaṁ dhāma तुरीयं धाम, the fourth
placing or poise of existence.
turiyam svid तुरीयं स्विद्, a certain Fourth.
tuvyātā तुविजाता, multiply born. [*RV*
1.2.9]
tvām त्वाम्, to thee.
tvam pratyakṣam brahmāsi त्वम्...प्रत्यक्षं
ब्रह्मासि, Thou art manifest *brahman*.
[*Tait.* 1.1,12]
Tvaṣṭṛ (Twaṣṭri) त्वष्टृ, the Framer or
Fashioner of things. [*Ved.*]
tvayā hr̥ṣīkeśa hr̥dī sthītena yathā
nīyukto’smi tathā karomi त्वया हृषीकेश

हृदि स्थितेन यथा नियुक्तोऽस्मि तथा करोमि,
according as I am appointed by Thee,
O *Hṛṣikeśa*, seated in my heart, so
I act. [*Pāṇdavagītā*]
Twashtri, see *Tvastr*
tyāga त्याग, a leaving, renunciation,
[*Gītā*]: the inward renunciation, an
entire abandonment of all attached
clinging to the fruits of our works,
to the action itself or to its personal
initiation or *rājasika* impulse, inner
freedom from desire and attachment.
tyaktena bhunjīthāḥ त्यक्तेन भुञ्जीथा, by
(that) renounced thou shouldst
enjoy. [*Īśa* 1]
tyaktvā kalevaram त्यक्त्वा कलेवरम्, having
abandoned the body. [cf. *Gītā* 8.5]

U

ubhe sukrtaduṣkṛte उभे सुकृतदुष्कृते, both
good doing and evil doing. [*Gītā*
2.50]
Uccaiḥśravas (Uchchaiśravas) उच्चैश्रवस्,
[*Indra*'s horse, the prototype and
king of horses].
ucchvāsa उच्छ्वास, [exhaltation]; exuber-
ance [of language].
Uchchaiśravas, see *Uccaiḥśravas*
udāna उदान, [one of the five *prāṇas*]: it
moves upward from the body to the
crown of the head and is a regular
channel of communication between
the physical life and the greater life
of the spirit.
udāra उदार, high and noble.
udārāḥ sarva evaite उदाराः सर्वे एवेते, all
these are high and noble. [*Gītā* 7 18]
udāsīna उदासीन, seated above and in-
different.
udāsīnatā उदासीनता, being seated above
(superior to all physical and mental
touches), indifference.
udāsīnavad āsīnaḥ उदासीनवदासीनः, [seated
as if indifferent above]. [cf. *Gītā*
9.9]
udāsīnavat उदासीनवत्, as one seated

above [indifferent].
udbhava उद्भव, birth.
uddeśataḥ उद्देशतः, as an indication.
[*Gītā* 10.40]
uddhared ātmanātmānam उद्धरेदात्मनात्मानम्,
by the self thou shouldst deliver the
self. [*Gītā* 6 5]
udgītha उद्गीथ, the chant of *Sāma-veda*.
ukṣan उक्क्षन्, diffusing, generating, im-
pregnating; the father of abundance;
the Bull; the Male. [*Ved.*]
uktha उक्त्य, the prayer, that which de-
sire or wills. [*Ved.*]
u loka उ लोक, that (other) world.
u lokam [accusative]
Umā उमा, [a name of the Goddess,
spouse of *Śiva*].
Umā Haimavati उमा हैमवती, "Umā
daughter of the snowy summits";
the supreme Nature
unmatta उन्मत्त, [distracted, insane].
unmattavat उन्मत्तवत्, as one inconsequent
in thought and impulse (though
within is an utter calm and serenity);
in a God-possessed frenzy careless
of self and world.
upaceṣṭa उपश्लेष्ट, [with a little effort].
upadeśa उपदेश, [instruction, teaching].
upādhi उपाधि, [substitute; appearance],
form, body.
upadrava उपद्रव, [accident, calamity,
disturbance].
upakāra उपकार, good turn.
upalabdha उपलब्ध, [acquired]; felt.
upalabdhi उपलब्धि, experience.
upamāsu kālīdāsaḥ उपमासु कालिदासः, *Kālī-*
dāsa for similes.
upanīṣad (Upanishad) उपनिषद्, inner
knowledge, the secret teaching which
enters into the final truth and settles
in it, [one of a class of Hindu sacred
writings, regarded as the source of
the *Vedānta* philosophy].
upari budhna eṣām उपरि बुध्न एषाम्, their
foundation is above. [*RV* 1.24.7]
upari budhne उपरि बुध्ने, [in the founda-
tion above].
upāsana उपासना, [waiting upon, wor-

ship, devotion].
Upendra उपेन्द्र, younger *Indra* (a name of *Viṣṇu*)
upendraiva उपेन्द्रत्व, [*Upendra*-ness].
urau anibādhe उरौ... अनिबाधे, in the wide and the limitless or unobstructed. [*RV* 3.1.11]
ūrdhvagati ऊर्ध्वगति, ascent (towards Spirit and God).
ūrdhvaretāḥ ऊर्ध्वरेता, those who have drawn the whole virile force in the body up into the brain.
ūrj ऊर्ज, energy, force [*Ved.*]
uru उरु, wide, vast [*Ved.*]
uru loka उरु लोक, the wide world. [*Ved.*]
uru u loka उरु उ लोक, the wide other world. [*Ved.*]
urum u lokam [accusative]
Uśanas Kāvya (Ushanas Kavya) उशनस् काव्य, [*Ved.*]: the *rsi* of the heavenward desire that is born from the seer-knowledge, [in the *Gītā*, *Uśanas Kavi* is named as *vibhūti* among the seer-poets].
uṣarbudhaḥ उषर्बुधः, wakers with the Dawn. [*Ved.*]
Usas [Usha, Ushas] उषस्, Dawn, the bringer of illumination.
Ushanas Kavya, see *Uśanas Kāvya*
uśik उशिक, an aspirant (applied like *nr* to men and gods, but, like *nr* also, sometimes especially indicating the *Angirasas*). [*Ved.*]
uśigbhiḥ [instrumental plural], by those who desire.
uśyaḥ [plural], desirers (of the god-heads).
usra उरु, Bull; the bright or luminous one, the illuminated power of the Truth in man.
usrā उर्रा, cow; radiance, ray of light. [*Ved.*]
usriyā उन्निया, the Shining One; ray; cow.
usriyāsu [locative plural], in the bright ones or cows.
ūti उति, 1. protection, guard. 2. growth, expansion. [*Ved.*]

ūtiḥ [nominative]
utkata karma उत्कट कर्म, [*karma* exceeding the usual measure], certain strong effects [of one's past actions] that are unmodifiable
utsab, Beng for *utsava*
utsāha उत्साह, zeal, patient and persistent action; the force of one's personal effort
utsarga उत्सर्ग, [throwing or casting away, abandoning, setting free].
utsava (Utsav, Utsab [Beng.]) उत्सव, [festival].
utsideyur ime lokāḥ उत्सीदेयुरिमे लोका, [these worlds would crumble to pieces] [see the following]
utsideyur ime lokā na kuryām karma • *cedaham* उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम्, these worlds would crumble to pieces (would be overpowered by *tamas* and sink into inaction) if I did not do actions. [*Gītā* 3 24]
uttama उत्तम, supreme, highest, [= *uttama purusa*].
uttama gatī उत्तम गति, [the highest *gatī*].
uttamam rahasyam उत्तम रहस्यम्, the highest secret. [cf. *Gītā* 4.3]
uttama purusa उत्तम पुरुष, the Highest *purusa*, the Lord [same as *purusottama*]
uttara उत्तर, higher; north.
uttara-mīmāṃsā उत्तरमीमांसा, [a system of philosophy (one of the six *darśanas*): the enquiry into the latter portion of the *Veda* (i.e. the *Upanisads*); it is usually called *vedānta*]; the *brahmavāda*.
uttara yogin (Uttar Yogi) उत्तरयोगिन्, [the *yogin* from the North]
utthāpana उत्थापन, levitation.

V

vāc (Vach) वाक्, speech; the goddess Speech.
vāk [nominative]
vacas वचस्, the word as a power of

Vach, see *vāc*

vāda वाद, [doctrine, “ism”], gospel.

vāgevāśya vāk वागेवास्या वाक्, speech verily is the voice of him. [Brhad. 1 1 1]

vāhana वाहन, steed, conveyance, vehicle

vaicitra वैचित्र, variety

vaidya वैद्य, [a physician who follows the Ayurvedic system]

vidyuta वैद्युत, [of *vidyut* (lightning), electrical].

vidyuta Agni वैद्युत अग्नि, [*Agni* (fire) as *vidyut* (lightning)], God of electricity

vidyuto mānavaḥ वैद्युतो मानव, Electrical Man.

vaijñānika वैज्ञानिक, [of the *vijñāna*]

vaikhari (vāk) वैखरी (वाक्), [the fourth and lowest of the four levels of speech, articulate utterance]

vaikunṭha वैकुण्ठ, the heaven of *Viṣṇu*.

vaira वैर, [enmity, hostility, hatred]

vairāgi वैरागी, [one who has *vairāgya* (for life and the world), a renunciate]

vairāgya वैराग्य, distaste, disgust with the world; complete cessation of desire and attachment.

vairājya वैराज्य, [extended sovereignty].

vaiśesika (Vaisheshika) वैशेषिक, [a system of philosophy, one of the six *darśanas*, its characteristic doctrine is the eternally distinct nature of the nine substances (air, fire, water, earth, mind, ether, time, space and soul, of which the first five, including mind, are held to be atomic).

Vaishnava, see *vaishnava*

Vaishwanara, see *vaiśvānara*

Vaishya etc., see *vaiśya* etc.

vaishnava (Vaishnava) वैष्णव, [relating or belonging to *Viṣṇu*; a worshipper of *Viṣṇu*].

vaiśvadevyam वैश्वदेव्यम्, the union of all the godheads (in our consenting universality); the complete universal power, the cosmic whole. [Ved]

vaiśvānara (Vaishwanara, Vaishwanor)

वैश्वानर, the Universal Male, the

the waking state or *sthūla* consciousness, the external consciousness.

vaiśya (Vaishya) वैश्य, [a member of the third of the four orders (*catur-varṇa*)] the economic man, producer and wealth-getter, the merchant, artisan, cultivator, (symbolic idea): the divine as production, enjoyment and mutuality in man.

vaiśyam (Vaishyam) वैश्यम्, the *dharma* of the *vaiśya*

vaiśyaśakti (Vaishyashakti) वैश्यशक्ति, [the soul-power of the *vaiśya*].

vaiśyaśaktiḥ [nominative]

vaiśyasvabhāvaśakti (Vaishyasvabhavashakti) वैश्यस्वभावशक्ति, [the natural power of the *vaiśya*]

Vaivasvata Manu (Vaivasvata Manu) वैवस्वत मनु, [the “sun-born *Manu*”, the progenitor and sovereign of the present *manvantara*].

vāja वाज, plenty, the plenitude of all possessions internal or external; *Vāja* “the Plenitude”, the name of one of the *Rbhus*. [Ved.]

Vājasaneyi-saṁhitopaniṣad (Vajasaneyi) वाजसनेयिसंहितोपनिषद्, [a name of the *Īśa Upaniṣad* (because it occurs as part of the *Vājasaneyi-saṁhitā* of the *Yajur-veda*)].

vājin वाजिन्, horse, the horse of Being generally, the steed of the journey which brings us in the plenty of our spiritual wealth.

vāji [nominative]

vāk, see under *vāc*

vakalam, see *bakalam*

vakil [Hind.] वकील, [lawyer].

vāk-śakti (Vak-Shakti) वाक्शक्ति, [the power (*śakti*) of Speech, the Word].

Vala बल, the chief of the *paṇis*, a demon whose name signifies probably the “circumscriber” or “encloser”; the enemy who keeps for himself the Light; the personification of the subconscious.

Valahan बलहन्, “the slayer of *Vala*”,

a name of *Indra*.
valasya gomataḥ वलस्य गोमतः, [of *Vala*, rich in cattle (full of radiances)].
valasya govapuṣaḥ वलस्य गोवपुषः, of *Vala* whose body is made of the light. [cf. *RV* 10.68.9]
vāma वाम, [left, the left side (the word is cognate with *vana*)].
vāmamārga वाममार्ग, the left-hand path (of the *tantra*), “the way of *ānanda*”, nature in man liberating itself by joyous acceptance in power and practice of its own energies, elements and potentialities
vana वन, forest, the forests or delightful growths of earth; delight, delightful, pleasure, enjoyment [*Ved.*]
vanam pratibhayaṁ śūnyam jhullikā-gaṇanāditam वनं प्रतिभयं शून्यं झिल्लिकागणनावितम्, a void and dreadful forest ringing with the crickets’ cry. [*Mahābhārata* 3.64.1]
vānaprastha (āśrama) वानप्रस्थ (आश्रम), [the third of the four *āśramas*]: the forest stage, the period of the recluse or forest-dweller.
vānara वानर, [monkey, ape].
vanaspati वनस्पति, “lord of the woodland of delight”, the tree, lord of the forest, of the growths of the earth, the material existence, and lord of delight. [*Ved.*]
vanaspatin [accusative plural]
vāṇī वाणी, voice (of the Self or of the *īśvara*).
Vaniya, see *baniyā*
vara वर, the thing desired, supreme good. [*Ved.*]
vāra वार, desirable good [*Ved.*]
varābhaya वराभय, [boon (*vara*) and freedom from fear (*abhaya*): a gesture of blessing and reassurance given by a deity].
varga वर्ग, a class.
varṇa वर्ण, colour; [*Ved.*]: denotes quality, temperament etc.; [*Brāhmaṇas*]. used for caste or class; the four *varṇas* (*caturvarṇa*): the four graded

classes of society.
varṇasankara वर्णसङ्कर, confusion of the great types (*varṇas*).
varṇikābhanga वर्णिकाभङ्ग, [one of the *sadaṅga*] the turn, combination, harmony of colours.
varta eva ca karmaṇi वर्त एव च कर्मणि, I abide verily in action [*Gītā* 3.22]
Varuṇa वरुण, “he of the Wideness”, [*Ved.*] the *deva* as the all-pervading Vastness and purity of the Divine supporting and perfecting the world, he represents the ethereal purity and oceanic wideness of the infinite Truth, [*Purāṇa*]: the deity of the waters, [in the *Gītā* called chief among the peoples of the sea]
vāryam वार्यम्, the desirable good, the object of our desire [*Ved.*]
vāsanā वासना, idea or mental feeling arising from the *citta* (passive memory).
vaśitā (Vashita) वशिता, [one of the *astāsiddhis*]. the power of exacting obedience to the spoken or written word, the control of the object in its nature so that it is submissive to the spoken word, receptive of the thought conveyed or sensitive and effective of the action suggested.
vasu वसु, substance; riches. [*Ved.*]
Vāsudeva वासुदेव, [“son of Vasudeva”, a name of *Kṛṣṇa*], the Divine, the omnipresent being.
Vāsudevaḥ [nominative]
vāsudevaḥ sarvaṁ (iti) वासुदेवः सर्वम् (इति), the Divine Being (*Vāsudeva*) is all. [see the following]
vāsudevaḥ sarvaṁ iti sa mahātmā sudurlabhaḥ वासुदेवः सर्वमिति स महात्मा सुदुर्लभः, very rare is the great soul who knows that *Vāsudeva*, the omnipresent being, is all that is [*Gītā* 7.19]
vasudhā वसुधा, [earth]; all earth-life
vasudhaiva kuṭumbakam वसुधैव कुटुम्बकम्, the whole earth is (my) family.
Vāsukī वासुकि, [a serpent-king, chief of the *nāgas*].

Vasus वसवः, the shining Ones, the Lords of the riches; [a group of (usually eight) gods].

vāsyam वास्यम्, to be clothed; to be worn as a garment, to be inhabited (the last significance agrees best with the thought of the *Īśa Upaniṣad*). [*Īśa* 1]
vāta वात, [wind]; the vital force; nervous activity

vavra वव्र, concealing prison. [*Ved*]

vayas वयस्, wideness, expansion, growth. [*Ved*]

vāyavya वायव्य, [of *vāyu*], aerial.

vāyu वायु, 1. wind, breath. 2. *Vāyu*: the Wind-God who in the Vedic system is the Master of Life, inspirer of that Breath or dynamic energy called the *prāṇa*. 3. [one of the five *bhūtas*]: Air, the motional principle of expansion and contraction represented to the senses as the gaseous state.

vayunā वयुना, knowledge. [*Ved*].

veda वेद, knowledge; knowledge of the Divine; the book of knowledge; [especially, *Veda*: a generic name for the most ancient Indian sacred literature, i.e. the *R̥g-veda*, *Yajur-veda*, *Sāma-veda* and *Atharva-veda*, each of these being divided into two portions, *mantra* and *brāhmaṇa*, the term “*Veda*” is generally reserved for the *mantras* or metrical hymns, especially those of the *R̥g-veda*].

vedaiśca vedyah वेदैश्च...वेद्य, that which is known by all the books of Knowledge. [*Gitā* 15.15]

vedāṅga वेदाङ्ग, [a “limb of the *Veda*”, one of six sciences auxiliary to the *Veda*: chanting, ritual, grammar, etymological interpretation, prosody, astrology].

vedānta वेदान्त, [the “end or culmination of the *Veda*”, the *Upaniṣads* (which occur at the end of the *Veda*); a system of philosophy based on the *Upaniṣads* teaching the culminating knowledge of the Absolute, consid-

ered (sometimes under the name *uttara-mīmāṃsā*) to be one of the six *darśanas*].

vedavāda वेदवाद, [the gospel of the (ritualistic) *Veda*, as opposed to the *brahmavāda*]

Vedānta Sūtra, see *Brahmasūtra*

vedavid vedāntakṛt वेदविद् वेदान्तकृत्, knower of *Veda* and the author of *Vedānta*. [cf. *Gitā* 15.15]

Vena वेन, = *Soma*, the master of mental delight of existence. [*Ved*].

vetti वेत्ति, [he knows].

vibhavati विभवति, manifests its power (its free power and pervading presence). [*Muṇḍ.* 3.1 9]

Vibhiṣaṇa विभीषण, [a *rāksasa*, brother of *Rāvaṇa*, whom he betrayed; a traitor].

vibhu विभु, 1. [*Ved*]: becoming or coming into existence pervasively. 2. all-pervading Master, the Lord 3. [= *Vibhva*].

vibhūti विभूति, divine power, efflorescence of the Divine's powers, energies and magnitudes of its knowledge, love, joy, developed force of being; a power of God in man, embodied World-Force or human leader.

vibhūtayah [plural], master powers of the becoming.

vibhūtimat sattvam śrīmad ūrjitam eva vā विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा, mighty, beautiful [or] forceful creature. [*Gitā* 10.41]

Vibhva विभव, “the Pervading”, “the Self-diffusing”, the name of one of the *R̥bhus*, also called *Vibhu* [*Ved*].

vicakṣire विचक्षिरे, revealed that to our understanding. [*Īśa* 10.13]

vicāra (Vichara) विचार, intellectual reflection, thought in the mind.

vicārabuddhi विचारबुद्धि, [the reflective intellect].

vicetas विचेतस्, (one) completely conscious, (one) wide in consciousness: (a Vedic word corresponding to the

Vedantic *viññāna*)
viceya-tārakā prabhāta-kalpeva śarvari
 विचेयतारका प्रभातकल्पेव शर्वरी, night prepar-
 ing for dawn, with a few just deci-
 pherable stars. [*Raghuvamśa* 3 2]
Vichara, see *vicāra*
vicitra-bodha विचित्रबोध, variety of un-
 derstanding.
viddhi विद्धि, know. [imperative]
vidhi विधि, careful order, right rule of
 the *śāstra*; the right principle, the
 exact method and rule, the just
 rhythm and law of our works, their
 true functioning, their *dharma*
vidhūnute विधूनुते, shakes (himself);
 throws (himself) out in energy.
 [*Brhad* 1.1.1]
vidmaḥ विम, we know.
vidyā विद्या, Knowledge, Knowledge in
 its highest spiritual sense, the con-
 sciousness of Unity [cf. *avidyā*]
vidyā avidyā विद्याऽविद्या, the Knowledge
 and the Ignorance.
vidyā-avidyāmāyī māyā विद्याऽविद्यामयी माया,
 [*māyā* composed of Knowledge and
 Ignorance].
vidyāmāyā विद्यामाया, [the *māyā* of the
 Knowledge]
vidyut विद्युत्, [lightning]; electricity.
vidyutam [accusative]
vigata-sprha विगतस्पृह, free from (all)
 longings [*Gītā* 2.56; 18 49]
vihāra विहार, [a monastery, convent or
 temple; a pleasure-ground]
viññataḥ विज्ञानतः, [of one having the
 perfect knowledge]. [*Īśa* 7]
viññanimāḥ विज्ञानीम, we can distinguish
 (seems to indicate a total compre-
 hension in whole and detail, by syn-
 thesis and analysis). [*Kena* 1.3]
viññāna विज्ञान, ideal mind; the free
 spiritual or divine intelligence; causal
 Idea; Truth; gnosis; supermind;
 the comprehensive aspect [cf. *jñāna*]
 of the true unifying knowledge;
 the large embracing consciousness,
 especially characteristic of the supra-
 mental energy, which takes into

itself all truth and idea and object
 of knowledge and sees them all at
 once in their essence, totality and
 parts or aspects.

viññānam [nominative]

viññānāni [nominative plural], ideas.

viññānabuddhi विज्ञानबुद्धि, supramental
 reason.

viññāna-catustaya (Vijnana-Chatush-
 taya) विज्ञानचतुष्टय, [the *catustaya* of
viññāna].

viññānacatustayam [nominative]

viññāna-kosa विज्ञानकोष, knowledge sheath.

viññānaloka विज्ञानलोक, [the world of
viññāna, the supramental world]

viññānam, see under *viññāna*

viññānamaya विज्ञानमय, [composed of or
 full of *viññāna*], gnostic.

viññānamaya purusa विज्ञानमय पुरुष, the
 gnostic *purusa*, the Spirit poised in
 gnosis.

viññānamayī śakti विज्ञानमयी शक्ति, [the
 gnostic *śakti*].

viññānāni, see under *viññāna*

viññānapadma विज्ञानपद्म, [the lotus of
 the *viññāna*, the centre of the gnostic
 consciousness in the individual].

viññāna purusa (Vijnana Purusha)
 विज्ञान पुरुष, Supramental being.

viññānavijrmbhūtāni विज्ञानविजृम्भितानि, self-
 deployings of the Divine Knowledge
 [*viññāna*] [*Viṣṇu Purāṇa* 2 12 39]

viññāneśvara (Vijnaneshwara) विज्ञानेश्वर,
 [the Lord of the *viññāna*].

viññāneśvari (Vijnaneshwari) विज्ञानेश्वरी,
 [the *īśvari* of the *viññāna*].

vijrmbhate विजृम्भते, stretches; extends
 himself in intensity [*Brhad*. 1.1.1]

vikāra विकार, corruption, distortion,
 deformation; [in the *sāṃkhya* philo-
 sophy: a production or derivative
 from *prakṛti*].

viḷu वीळु, strong, stubborn. [*Ved.*]

vimokṣāya विमोक्षाय, [for liberation].
 [*Gītā* 16 5]

vimūdhātmā विमूढात्मा, [one whose self
 is bewildered]. [*Gītā* 3.6,27]

vināśa विनाश, the Dissolution. [cf. *Īśa* 14]

vinasṭi विनष्टि, perdition
vipaścit विपश्चित्, the clear in perception
vipra विप्र, the illumined
viprāḥ [plural], Illuminates.
vīra वीर, hero, [tāntrika distinction of *sādhakas*], the hero man.
viraha विरह, [separation]; absence of) the Divine Lover)
vīramārga वीरमार्ग, the way of the hero
virapṣi विरप्सो, large, breaking out into abundance [Ved]
virāt विराट्, the universal Soul, the Self that becomes all these forms of things, the Spirit of the external universe, the seer and creator of gross forms
virāt puruṣa (Virat Puruṣa) विराट् पुरुष, the Cosmic Spirit
vīravatī वीरवती, [heroic], attended by conquering energies [Ved]
virūpāsaḥ विरूपासः, born with different forms [Ved.]
vīrya वीर्य, dynamical force, spiritual force, the fundamental *svabhāva-śakti* or the energy of the divine temperament expressing itself in the fourfold type of the *caturvarṇa*.
vīryam [nominative]
vīryam śaktiḥ candibhāvaḥ śraddhā iti śakti-catuṣṭayam, see these words separately
viśāda विशाद, [depression, despondency].
viśaḥ विश, the people [Ved]
visakanyā विशकन्या, [a "poison-girl" supposed to cause the death of a man making love to her; a succuba]
visarga विसर्ग, the creative impulse and energy which looses out things from the first essential self-becoming
visargaḥ [nominative]
visaya (Vishaya) विषय, object (of experience)
visayāms tyaktvā विषयास्त्यक्त्वा, having abandoned objects. [Gītā 18 51]
visayān indriyaīścaran विषयानिन्द्रियैश्चरन्, ranging over the objects with the senses [Gītā 2.64]

viśayā vinivartante विषया विनिवर्तन्ते, [the objects of sense cease to affect]. [Gītā 2 59]
Vishaya, see *visaya*
Vishishtadwaita, etc., see *viśiṣṭādvaita*
Vishnu etc., see *Viṣṇu* etc.
Vishwa etc., see *viśva* etc.
Vishwadevas, see *viśve devāḥ*
Vishwarupa, see *viśvarūpa*
viśiṣṭādvaita (Vishishtadwaita etc.) विशिष्टाद्वैत, Qualified Monism; modified monistic *vedānta*.
viśiṣṭagati विशिष्टगति, a peculiar and excellent kind of motion
viśisyate विशिष्यते, excels.
Viṣṇu (Vishnu) विष्णु, [Ved.]: the all-pervading godhead, the *deva* or Deity evoking the powers of the ascent, [Purāṇas]: a member of the divine Triad [trimūrti], expressive of the conservative process in the cosmos, the preserver.
viṣṇuśakti (Vishnushakti) विष्णुशक्ति, [the power of *Viṣṇu*].
viṣṇutva विष्णुत्व, ["*Viṣṇu*-ness"].
viśpati विशपति, lord or king in the creature, king of the universe and its peoples. [Ved.]
viśrjāmi विस्जामि, I loose forth variously. [Gītā 9 7,8]
viśuddha विशुद्ध, [pure; the name of the throat centre (*cakra*)]
viśuddhabuddhi विशुद्धबुद्धि, the purified intellect.
viśuddhatā विशुद्धता, [purity].
viśuddhatā prakāśaḥ vicitrabodhaḥ jñānadhāraṇasāmarthyam iti buddhi-śaktiḥ, see these words separately
viśuddhi विशुद्धि, purity.
viśva (Vishwa) विश्व, [all, the all, the universe]; the Spirit of the external universe.
viśvā dhiyo vi rājati विश्वा धियो वि राजति, illumines all the thoughts. [cf. RV 1 3 12]
viśvajanya विश्वजन्य, occupying or possessing all the worlds or births of the soul, universal. [Ved.]

viśvajuvam viśvarūpām विश्वजुव विश्वरूपम्, (hei) of the universal impetus of movement and the universal forms [RV 4 33 8]
viśvakāma विश्वकाम, all-lust
viśvamānava (Viśva Manava) विश्वमानव, the universal man
viśvamaya विश्वमय, universal
viśvāni vayunāni vidvān विश्वानि . वयुनानि विद्वान्, knowing all things that are manifested [Īśa 18]
viśva-prakṛti विश्वप्रकृति, world-nature
viśvaprema विश्वप्रेम, all-love
viśvarasa विश्वरस, [universal taste of delight]
viśvarūpa (Viśwarupa) विश्वरूप, the universal form
viśvā vāṛyā विश्वा वार्या, all the boons [Ved]
viśvāyu विश्वायु, the universal life, of many births
viśve devāḥ (Viśhwadevas) विश्वे देवाः, the All-gods or all the Gods; the universal collectivity of the divine powers
vītā prsthā वीता पृष्ठा, the wide (the straight open) levels [cf RV 4 2.11]
vitarka वितर्क, debate
vivarta विवर्त, ["turning round", changing from one state to another, development of the universe from *brahman* considered as the sole real reality, the phenomenal world considered as apparent or illusory form], the world as a purely subjective evolution, not real as objective facts
Vivasvān विवस्वान्, [the "Shining-one"], the Sun-God.
viveka विवेक, discrimination, discernment
vividhānandaḥ विविधानन्दः, [manifold delight].
vraja व्रज, the pen of the cows. [Ved.]
vrata व्रत, a working, the divine action [Ved]
vrātāni [plural], the workings of the divine law of the Truth.
vrātya व्रात्य, [a man of the mendicant

or vagrant class, one who has lost caste], who has fallen from the pure practice and temperament of his caste
vrddhi वृद्धि, [in Sanskrit grammar] the long modification
Vrindavan, see *Vrindāvana*
Vrīṣabha, see *vrīṣabha*
Vrīṣan, see *vrīṣan*
Vrīṣaparvan, see *Vrīṣaparvan*
Vrīṣni, see *vrīṣni*
Vrītra, see *Vrītra*
Vrītras, see *vrītrāḥ*
vrjina वृजिन, crooked; crooked one; a crooked winding (used to indicate the crookedness of the falsehood as opposed to the open straightness of the Truth). [Ved]
vrjinā, vrjināni [nominative plural]
vrjīmān [accusative plural]
vrka वृक, "tearer", wolf
Vrindāvana (Vrindavan, Brindavan, Brindaban) वृन्दावन, [the place on earth (near *Mathurā*) where *Kṛṣṇa* danced with the *gopīs*], the *vaīṣṇava* heaven of eternal Beauty and Bliss.
vrīṣabha (Vrīṣabha) वृषभ, the Bull, Male, Lord, Puissant, an image for the *purusa* [Ved]
vrīṣabhaḥ matinām वृषभ. मतीनाम्, Lord of the thoughts [Ved.]
vrīṣan (Vrīṣan) वृषन्, diffusing, generating, impregnating, the father of abundance, the Bull, the Male. [Ved.]
Vrīṣaparvan (Vrīṣaparvan) वृषपर्वन्, [the name of a *dānava*]:
Vrīṣni (Vrīṣni) वृष्णि, [the name of the tribe from which *Kṛṣṇa* was descended]
Vrīṣnīnām Vāsudevaḥ वृष्णीनो वासुदेवः, (I am) *Kṛṣṇa* [Vāsudeva] among the *Vrīṣnis*. [Gītā 10.37]
vrīṣi वृष्टि, rain; abundance. [Ved.]
Vrītra (Vrītra) वृत्र, the Coverer, the Serpent; the demon who covers and holds back the Light and obstructs the free movement of the

illuminated rivers of the truth, he is the personification of the Inconscient
vrtras वृत्राः, the Coverers, one of the two great divisions of *dasyus*, who intercept the waters and the light, but are especially associated with the withholding of the waters, they are powers of *Vrtra*

vṛtti वृत्तिः, a functioning of the mental and moral qualities.

vyāhrti (Vyahṛti) व्याहृतिः, [utterance], each of the three symbolic words of the *mantra. om bhūr bhuvaḥ svaḥ*.

vyākaraṇa व्याकरणः, [separation; grammatical analysis, grammar].

vyākṛta व्याकृतः, [separated, developed, manifested].

vyākṛta prakṛti व्याकृत प्रकृतिः, [manifested nature]

vyakta व्यक्तः, manifest

vyākulatā व्याकुलता, excited passionate eagerness, the heart's eagerness for the attainment of the Divine

vyāna व्यानः, [one of the five *prāṇas*]: it pervades the whole body and distributes the vital energies throughout the body, on it depend the circulation of the blood and the distribution of the essential part of the food eaten and digested throughout the body

vyāpti व्याप्तिः, [one of the *aṣṭasiddhis*]: reception, communication; the power of receiving other men's thoughts, powers and feelings and projecting one's own thoughts etc or personality into others.

vyāptiḥ [nominative]

vyāptiḥ prākāmyam aiśvaryam īśitā vaśitā mahimā laghimā iti aṣṭasiddhiḥ, see these words separately

vyāsa व्यासः, compiler; [*Vyāsa*: a name given to *Kṛṣṇa Dvaipāyana*, the compiler of the *Vedas* and author of the *Mahābhārata* and many other works]

vyasṭi व्यष्टिः, the separative being, the individual. [cf. *samastī*]

vyavahāra व्यवहारः, practical relation,

the empirical truth of things, the practical life

vyāvahārika व्यावहारिकः, relative, practical, pragmatic

vyavasāya व्यवसायः, resolution, settled concentration and perseverance

vyaya व्ययः, [spending, expense], the capacity to spend freely (without any mean and self-defeating miserliness in the giving).

vyayah [nominative]

vyoman (Vyoma) व्योमन्, sky

vyūha व्यूहः, marshalling

Y

yābhurvibhūtubhir lokān imāms tvam vyāpya tisthasi याभिर्विभूतिभिर्लोकानिमास्त्वं व्याप्य तिष्ठसि, the sovereign powers of the becoming by which Thou standest pervading these worlds. [*Gītā* 10 16]

yaccānyad drastum icchasi यच्चाप्यद् द्रष्टुमिच्छसि, and whatever else thou wilt to behold. [*Gītā* 11 7]

Yādava यादवः, [one descended from Yadu, a name of *Kṛṣṇa*]

yadyadācarati śreṣṭhastattadevetaro janaḥ यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः, whatever the best doeth that the lower kind of man puts into practice. [*Gītā* 3.21]

yajamāna यजमानः, the giver of the sacrifice (the doer of the action).

yajanti avidhīpūrvakam यजन्यविधिपूर्वकम्, they sacrifice not in the true order. [*Gītā* 9.23]

yajata, yajatra यजतः, यजत्रः, a power of the sacrifice, master of sacrifice. [*Ved.*]

yajña यज्ञः, sacrifice, action consecrated to the gods, works; the Master of Works.

yajñam brhantam āśāthe यज्ञं ब्रह्न्तमाशाये, [they attain to or enjoy a mighty sacrifice]. [*Ved.*]

yajñārtham यज्ञार्थम्, [for the sake of

sacrifice].

Yājñavalkya याज्ञवल्क्य, [a famous *ṛṣi* who figures prominently in the *Brhadāranyaka Upaniṣad*]

yājñika याज्ञिक, a ritualistic commentator.

yajus (Yajur) यजुस्, the *mantra* of divine Power, the word of power for the right ordaining of action; the word which guides the sacrificial action in accordance with the *ṛk*. [*Ved.*]

yajyu यज्यु, the sacrificer [*Ved*]

yaksa (Yaksha) यक्ष, one of the keepers of wealth, [in the *Kena Upaniṣad*] the Daemon, the Spirit, the Unknown Power

Yama यम, 1. Controller, Ordainer, Lord of the Law; in the *Rg-veda* he seems to have been originally a form of the Sun, then one of the twin children of the wide-shining Lord of the Truth; he is the guardian of the *dharma*, the law of the Truth, which is a condition of immortality, and therefore himself the guardian of immortality; in the later ideas [post-Vedic] he is the God of Death
2. *yama* [in *rāja-yoga*] a rule of moral self-control.

yama-niyama, see *yama* (definition 2) and *niyama*

yam smaran bhāvaṁ tyajati ante kalēvaram यं...स्मरन्भावं त्यजत्यन्ते कलेवरम्, [remembering which(ever) subjective becoming he abandons the body at the end]. [*Gītā* 8.6]

yām yām tanuṁ śraddhayā arcatī या या तनुं श्रद्धयार्चति, whatever form he worships with faith. [cf. *Gītā* 7.21]

yantra यन्त्र, engine.

yantrārūdhāni māyayā यन्त्रारूढानि मायया, mounted on a machine by his *māyā*. [*Gītā* 18.61]

yantrārūḍham [accusative singular, neuter] *māyayā*

yantrārūḍhāni [accusative plural, neuter (as in the *Gītā*)] *māyayā*

yantrārūḍho [nominative singular,

masculine] *māyayā*

yaśas (Yashas) यशस्, glory, victory, success and power

yaśmun viññāte sarvaṁ idam viññātam यस्मिन्विज्ञाते सर्वमिदं विज्ञातम्, that which being known, all is known [*Śāṇḍilya Upaniṣad* 2.2; cf. *Muṇḍ* 1.1.3]

yaśohpsā यशोलिप्सा, [desire for glory], reaching out for victory, success and power.

yasya nāhankṛto bhāvo buddhir yaśya na lipyate यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते, one whose state of being is free from egoism and whose understanding receives no stain [*Gītā* 18.17]

yataḥ pravittir bhūtānām yena sarvaṁ idam tatam यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम्, [from whom is the impulse to action of beings, by whom all this universe is pervaded]. [*Gītā* 18.46]

yathā karma yathā śrutam यथा कर्म यथा श्रुतम्, according to their deeds and after the measure of their revealed knowledge. [*Katha* 2.2.7]

yathā prayukto'smi (niyukto'smi) tathā karomi यथा प्रयुक्तोऽस्मि (नियुक्तोऽस्मि) तथा करोमि, as I am appointed, I work [*Pāṇḍavagītā*]

yāthātathyataḥ याथातथ्यतः, perfectly, according to (their) nature [*Īśa* 8]

yati यति, one who practises self-mastery by *yoga* and austerity.

yat kiñca jagat yakti यत्किञ्च...जगत्, whatsoever is individual universe of movement... [*Īśa* 1]

yato naiva nivartante tad dhāma paramam mama यतो नैव निवर्तन्ते तद्धाम परमं मम, [.whence they revert not, that is My supreme status] [cf. *Gītā* 8.21; 15.6]

yātudhāni यातुधानी, demon-sorceress.

yava यव, grain (the formation of the light in the force of the physical mind). [*Ved.*]

yavana यवन, [Ionian, Greek].

yāvān yaścāsmi tattvataḥ यावान्यश्चास्मि तत्त्वतः, who and how much I am in all the reality and principles of My

being [Gītā 18.55]
yeṣām loka imāḥ prajāḥ येषा लोक इमाः
 प्रजा, from whom are these creatures
 (their children and offspring) in the
 world. [Gītā 10 6]
yeṣāṁ tvantagatam pāpam janānām
puṇyakarmanām येषा त्वन्तगत पाप जनानां
 पुण्यकर्मणाम्, [but those men of virtuous
 deeds, in whom sin has come to an
 end] [Gītā 7 28]
yayedam dhāryate jagat ययेद धार्यते जगत्,
 by which the world is upheld. [Gītā
 7 5]
ye yathā mām prapadyante ये यथा मां
 प्रपद्यन्ते, as men approach Me [see the
 following]
ye yathā mām prapadyante tāṁs tathai-
va bhajāmyaham ये यथा मां प्रपद्यन्ते तास्तथैव
 भजाम्यहम्, as men approach Me, so, I
 accept them to My love [Gītā 4.11]
yoga योग, joining, union; the union of
 the soul with the immortal being
 and consciousness and delight of the
 Divine, a methodised effort towards
 self-perfection by the expression of
 the potentialities latent in the being
 and union of the human individual
 with the universal and transcendent
 existence, [as opposed to *Sāṁkhya*]
 the concrete and synthetical realisa-
 tion of truth in our experience, [a
 system of philosophy systematised
 by Patanjali, one of the six *darśanas*].
yogacatustaya (Yogachatushtaya) योग-
 चतुष्टय, [the *catuṣṭaya* of *yoga*].
yogacatustayam [nominative]
yogadrṣṭi (Yogadrīṣṭi) योगद्रष्टि, [yogic
 (power of) vision].
yogaḥ karmasu kauśalam योगः कर्मसु कौशलम्,
yoga is skill in works [Gītā 2 50]
yogakṣema योगक्षेम, getting and having
 of good, well-being and joy.
yogakṣemaṁ vahāmyaham योगक्षेम वहाम्यहम्,
 I bring (his) getting and having of
 good. [Gītā 9 22]
yogamāyā योगमाया, power of the God-
 head's spiritual consciousness, the
 power of His Consciousness-Force

put out in self-manifestation
yogam ca mama योग च मम, [and My
yoga]. [Gītā 10 7]
yogaśakti (Yogashakti) योगशक्ति, *yoga*-
 force, spiritual force
yogasaṁnyastakarmāṇam ātmavanta-
na karmāṇi nibadhnanti योगसंन्यस्तकर्मणि
 ... आत्मवन्त न कर्माणि निबध्नन्ति, works do
 not bind him who has given up all
 works and is in possession of the
 Self [Gītā 4.41]
yogaścittavrttinirodhaḥ योगश्चित्तवृत्तिनिरोधः,
 [yoga is conquest of the *cittavrttis*
 (all the movements of the mind)]
 [Yogasūtra 1 2]
 Yogashakti, see *yogaśakti*
yoga-siddhi योगसिद्धि, [the perfection
 which comes by the practice of *yoga*].
yogasthaḥ kuru karmāṇi योगस्थः कुरु कर्माणि,
 fixed in *yoga* do actions. [Gītā 2 48]
yogayajña योगयज्ञ, [sacrifice of *yoga*,
 yogic sacrifice]
yogeśvaraḥ kṛṣṇaḥ योगेश्वरः कृष्णः, *Kṛṣṇa*,
 the divine Master of the *yoga* [cf
 Gītā 18.75,78]
yogin योगिन्, [one who practises *yoga*],
 one who is established in realisation
 [cf. *sādhaka*]
yogī [nominative]
yoginī cakra (Yoginī Chakra) योगिनी चक्र,
 [cakra of the female *yogin* or of the
śakti called “*Yoginī*”: probably used
 by Śrī Aurobindo as a code word]
yo'sau purusa योऽसौ पुरुष, the *purusa* there.
 [cf. *Īśa* 16]
yo veti asaṁmūḍhaḥ sa martyeṣu sarva-
pāpaiḥ pramucyate यो ... वेति . . असम्मूढः
 स मर्त्येषु सर्वपापैः प्रमुच्यते, who knows (Me),
 he, unbewildered among mortals,
 is delivered from all sin and evil
 [Gītā 10.3]
yo yacchraddhaḥ sa eva saḥ यो यच्छ्रद्धः स
 एव स., whatever is a man's faith
 (*śraddhā*), that he is [Gītā 17 3]
yuddha युद्ध, [battle], struggle
Yudhiṣṭhira युधिष्ठिर, [the eldest of the
 five *Pāṇḍava* brothers, noted for
 his truthfulness and righteousness].

yuga युग, an age [there are four *yugas*: the *satya* (or *kṛta*), *trētā*, *dvāpara* and *kālī*].
yugadharmā युगधर्म, the best ideal [*dharma*] of the age.
yuga-sandhyā युगसन्ध्या, the evening of the cycle [*yuga*]
yuga yajñīya युग यज्ञिय, the age of sacrifice.
yuge yuge युगे युगे, from age to age. [Gītā 4 8]
yujah युजः, yoke-fellows; allies. [Ved]
yukta युक्त, yoked, in *yoga*.
yukta āsīta matparaḥ युक्त आसीत् मत्परः, he must sit firm in *yoga*, wholly given up to Me. [Gītā 2 61, 6.14]
yuktāhārī yuktanidrah युक्ताहारी युक्तनिद्रः, one who eats and sleeps suitably or one who is in *yoga* with the Divine in food and in sleeping [cf Gītā 6 17]

yuktaḥ kṛtsnakarmakṛt युक्तः कृत्स्नकर्मकृत्, a doer of all actions, in *yoga*. [Gītā 4.18]
yuktvāda युक्तिवाद, [a line of argument].
yuvā kavīḥ, priyo atithir amartyo mandajihvaḥ rtacit. rtāvā युवा कविः, प्रियो अतिथिरमर्त्यो मन्द्रजिह्वः ऋतचित्, ऋतावा, the Youth, the Seer, the beloved and immortal Guest with his honeyed tongue of ecstasy, the Truth-conscious, the Truth-finder [Ved.]
yuvāku युवाकु, full of energy. [Ved]
yuvarāja (Yuvaraj) युवराज, [“the young king”, heir apparent, crown prince].

Z

zamindār [Hind] जमींदार, [a landholder].
zulm (Zulum) [Hind.] जुल्म, [tyranny, oppression]

Appendix to the Glossary

List of Longer Passages from Sanskrit Texts
Cited and Translated by ŚRĪ Aurobindo

Rig-veda

1. 10. 1-2	15: 253
1. 24. 7	14: 20
5 19. 1	15: 253
5. 62. 1	21: 556

Upanishads

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Gita

2 29	16: 233
3. 30	16: 422
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11 32	15: 592
11. 32-33	3: 353
15. 17	13: 427
18 59	3: 355
18. 61	16: 421
18. 66	16: 415

Devi Mahatmya

11 6	17: 268
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APPENDIXES

Appendix 1

Sri Aurobindo's Notes on Certain English Terms
Occurring in his Works

dynamis — “Dynamis” is a Greek word, not current, so far as I know, in English; but the verb *dunamai*, I can, am able, from which it derives has given a number of verbs to the English language including dynamise, dynamics, dynamic, dyne (a unit of force), so that the word can be at once understood by all English readers. It means power, especially energetic power for energetic action. It is equivalent to the Sanskrit word, Shakti. Philosophically it can stand as the opposite word to status, Divine Status, Divine Dynamis.

ineffugable — “Ineffugible” is the correct formation, but it has no force or power of suggestive sound in it. The “a” in “ineffugable” has been brought in by illegitimate analogy from words like “fugacious”, Latin *fugare*, because it sounds better and is forcible.¹

sublate — “Sublate” means originally to remove; it means denial and removal (throwing off) of something posited. What appeared to be true, can be sublated by a greater truth contradicting it. The experience of the world can be sublated by a greater truth contradicting it. The experience of the world can be sublated by the experience of Self, it is denied and removed; so the experience of Self can be sublated by the experience of Shunya; it is denied and removed.

Hegel could not have used the word “sublate” as he wrote in German. I do not know what word² he used which is here translated by “sublate”, but certainly it does not mean both destroy and preserve, nor in fact does it mean either. Being passes over into Non-being, so it sublates itself, changes and eliminates itself as it were from the view, becomes Non-being instead of being; but so also does Non-being, what was Non-Being passes over into Being, where there was nothing, there is being; nothing has eliminated itself from the view. This, says Hegel, is not a mutual destruction by the contraries each of which was outside the other. Being inside itself becomes nothing or Non-Being, Non-Being or Nothing equally inside itself passes into being. They do not really sublate or drive out each other, but each sublates itself into the other. In other words, it is the same Reality that presents itself now as one and now as the other.

¹ Sri Aurobindo made this comment when the following note apropos of “ineffugable” was submitted to him

It is a new word, like “dynamis”, introduced into the English language by Sri Aurobindo. It means inescapable, inevitable, not to be avoided. A similar word was used by Blount in 1856 with slight change of form — “ineffugible”. Etymologically it is an adaptation of the Latin *ineffugibilis*, from *effugere*, to flee from, avoid (*Vide Oxford English Dictionary*)

² *Aufheben*, if that is the German word, must mean “to send” as the Latin word *subtollere* (past participle *sublatus*) “to heave up and off, to throw”, from which “sublate” is taken

Appendix 2

List of Citations Appearing in *The Life Divine*

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1 10 2	19· 702	9. 83 3	18: 112	Chhandogya Upanishad	
1 22 17-21	18: 198	9. 86 42	19 1015	6 2. 1	18: 71
1. 23 5	19· 919	9 96 18,19	18: 198	6. 8 7	19: 683
1 24 7,11,15	19 889	9 96 19,20	18 252	7 13 1,2	18 501
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1 31 6	19· 1015	9 110 4	19 964	Isha Upanishad	
1 31 7	19· 657	10. 5. 1	18 511	7	18 150,218
1. 46 11	19: 964	10. 5. 3	18 482	8	18: 388
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1 68 2	19 1015	10. 53 5,6,10	19· 765	15,16	18 271
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1. 110 4	19· 792	10 90 2	18 439	Katha Upanishad	
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4 2. 11	18: 482, 19: 657	12. 1. 12,44,56	19· 657	2. 2 12,11	18: 388
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4 50. 4	19: 726	1 3. 28	19: 824	Kena Upanishad	
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5 7 6	18: 188	4. 3. 7,9-12,14	18: 412	4. 6	18. 100
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Appendix 3

List of Vedic Translations and Citations

A list of hymns and verses from the Rîg-veda translated or cited by number in SRI AUROBINDO BIRTH CENTENARY LIBRARY Volumes 10 and 11, *The Secret of the Veda* and *Hymns to the Mystic Fire*, and the supplements to these volumes included in Volume 27.

References to complete hymns are printed in **bold** type.

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Errata

To the Centenary Library

It is perhaps inevitable in the printing of such a large work as the SRI AUROBINDO BIRTH CENTENARY LIBRARY that some typographical and other errors should find their way into the texts. The more significant of those which have come to light are listed below. Obvious mistakes of spelling, punctuation, etc. which would cause no confusion to the reader have been omitted from the list, although all errors are, of course, being rectified in the facsimile editions of Sri Aurobindo's works which are currently being reproduced photographically from the SRI AUROBINDO BIRTH CENTENARY LIBRARY editions.

The list includes not only errors found by us or by observant readers in the course of normal reading, but several discovered during a systematic search which has been initiated with a view to making the texts perfect. So far verificatory readings of *The Life Divine* and *Savitri* have been undertaken in order to compare the present texts not only with the first edition, but also with the original manuscripts, corrected typed copies and proof sheets.

Recent bibliographical research indicates that some of Sri Aurobindo's writings assigned by us to one period of his literary activity actually belong to another. Thus *The Genius of Valmiki* (Volume 3, page 137), the lyric "Perfect thy motion" (Volume 5, page 7) and the dramatic fragment "Achab — Esarhaddon" (Volume 7, page 1085) all seem to have been written in Pondicherry and not, as stated, in Baroda or England. Certain other minor errors occurring in the Bibliographical Notes at the end of one or two of the volumes will be corrected in future editions.

Volume 1: Bande Mataram

Page/line	for	read
48/23	not express	express
56/33	Maich 5	March 6
175/10	There	Mere
634/14	of	or
888/32	April 26	April 18
919/17	Krishna	Chandra

The dates given for speeches are the dates of delivery, not of publication. Thus on pages 517, 665, 667 and 851, "*Bande Mataram*" should be deleted before the date.

Volume 2: Karmayogin

The caption of the group photograph placed before the text should read: "Sri Aurobindo (extreme right) in Uttarpara at a public reception given on April 5, 1908 to Bepin Chandra Pal (extreme left) upon the latter's release from Buxar Jail."

Volume 3: The Harmony of Virtue

154/33	or	of
404/6	draw	draw up
404/7	brain up	brain
447/16	what	where

Volume 4: বাংলা রচনা

Page/line	for	read
১৫/২৩	ছাপাইয়া	চাপিয়া
৫৩/২২	মূল	মূল্য
১০৭/১০	অজ্ঞেয়	অজ্ঞেব
১৯১/২২	দোষযুক্ত	দোষমুক্ত
১৯৩/২৩	সামাজিক	সামাজিক
২০৬/১১	ফব্বাশ	ফব্বাসী
২১৪/১২	আশী	আশু
২২৫/১৪	বর্ষাকাল	বর্ষকাল
২২৬	The <i>Dharma</i> article on Romesh Chandra Dutt was written by Nolini Kanta Gupta and not by Sri Aurobindo.	
২২৬/১৮	আমাবও	আমবাও
২৩৮/৬	চাপিয়া	চাপা
৩৮৫/৮	ছকবাব	একবাব

Volume 5: Collected Poems

356/14	QUALITY	QUANTITY
533/29	of	if

Volume 7: Collected Plays

816/1	fiist	fast
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Volume 8: Translations

92/26	be	he
215	The translation of Sri Aurobindo's <i>Durga Stotra</i> was done not by the author but by Nolini Kanta Gupta. It was approved by Sri Aurobindo.	
380/1	heaven	heavens

Volume 10: The Secret of the Veda

500/1	<i>sws</i>	<i>sōs</i>
571/24	<i>volueris</i>	<i>volucris</i>
573/20	<i>maks</i> (मक्ष)	<i>maks</i> (मक्ष)
573/20	<i>makk</i> (मक्क)	<i>makh</i> (मख) [2nd]
576/6	aspirate	aspirate;
576/7	these;	these,

Volume 11: Hymns to the Mystic Fire

448/11	ইচ্ছ	ইচ্ছ
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Volume 12: The Upanishads

243/11	তপণীয়া	তপণীয়া
255/11	peep	deep
290/30-31	বা, বা,	বা,
454/1	reliving	relieving
518/1	soul sin	souls in
542/8	in 1953	between 1951 and 1953
542/19	1909-10	1909
542/21	1909	1910

Volume 13: Essays on the Gita

188/11	<i>eśā</i>	<i>esā</i>
191/25	<i>pravilyate</i>	<i>pravilyate</i>

Volume 14: The Foundations of Indian Culture

145/7	powers	power
316/2	élite the	élite, the

Volume 15: Social and Political Thought

210/6	tries	tires
378/fn	The footnote should read: The Nazi third Reich in Germany seemed for a time to be driving towards the realisation of this possibility in another form, a German empire of central Europe under a totalitarian hegemony.	

Volume 16: The Supramental Manifestation

23/23	and	as
204/2	of	or
239/7	truths it	truth: it
397/32	search their	their search
434/27	1941	1920
434/29	fourth	fourth and fifth

Volume 17: The Hour of God

Page/line	for	read
156/30	<i>śaktyam</i> <i>bhagavatī</i>	<i>śaktyām</i> <i>bhagavati</i>
157/32	sureness	force
158/10	scarcity	scarcity,
404/2	help	helps
407/30	<i>New India</i>	<i>The Independent</i>

formation indicates that the figure standing third from right is positively not Sri Aurobindo.

165/22	are a	are after a
220/22	physical	psychical
220/25	principle	principal
266/2	<i>ou ketin</i>	<i>ouk estin</i>
445/19	Christian	Christians

Volumes 18-19: The Life Divine

69/10	thinker	sage
84/31	hold	holder
193/28	its	to its
234/fn	The footnote on page 234 should be read after the word "creates", page 235, line 5.	
288/34	Intuition, Overmind,	Overmind, Intuition
342/17	and	with
457/21	there	their
478/9	another	an other
822/11	would	could
826/19	of	of a
854/16	formation	formation:
879/22	provided	provided,
887/20	the	that
888/14	here	there
945/20	of	or

Volumes 20-21: The Synthesis of Yoga

88/3	states of	states or
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Volumes 22-24: Letters on Yoga

88/34	rule	rub
176/9	involved	involves
1222/18	There	Three
1306/2	of	or

Volume 27: Supplement

Frontispiece: newly received in-

Volumes 28-29: Savitri

69/13	age's	ages'
170/24	cover	covet
172/8	flickerings	flickering
180/25	A quiver	Aquiver
194/1	train	trail
229/33	toilings	tollings
256/3	wants	once
415/10	immortal's	Immortals'
421/4	worlds	words
483/33	has	had
602/14	gleaned	gleamed
677/27	love	love,
707/3	earth	heart
734/4	his	this
791/14	unlifting	uplifting

Volume 30: Index and Glossary

8	The chronology entry for 19 February 1906 should be deleted, in its place should be put two new entries, viz . February Applies for privilege leave
29	March 2 Goes to Bengal. Bibliography entry 35. "Revised Edition, Sri Aurobindo Ashram" should be deleted and in the next line "Reprint" should read "Revised Edition".
29	Bibliography entry 37. for " <i>Kahdasa</i> , 1950 Edition" read " <i>Kahdasa</i> , 1929 Edition".